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EDITORIALS

Keepers, Finders Ordinarily we say, "Finders, keepers." But in regard to mission work, either at home or abroad, it is very proper to say, "Keepers, finders."

Conservation, as well as conversion, is the work of the Holy Spirit. He accomplishes this through the means of grace. His instrument is Christ's church on earth. God desires not only that sinners be brought to faith but also that they be preserved in this faith until they receive their summons to eternal glory.

One of the most crucial areas of concern for the church is the loss of membership. In our Synod the loss of baptized souls between the point of Holy Baptism and the rite of confirmation is staggering. Tens of thousands have disappeared from the rolls of the congregations in Synod.

An open door mission policy should have only one door, namely, for admission to the church. The back door should be closed as tightly as possible. To keep an individual with Christ is "to save a soul from death." To keep is to find.

A strong "Keepers, finders" program of mission work requires accurate soul accounting, a strong sense of responsibility for every member of the flock by every member of the flock, a systematic follow-up on the erring and straying, and a determined effort to enroll every child, youth, and adult in the worship and educational program of the parish. Instruction for communicant membership must stress loyalty, loyalty first to Christ, loyalty to the fellowship of faith as found in the holy Christian Church, and loyalty to the doctrine of the Evangelical Lutheran Church. Loyalty to the local congregation should be an expression of these loyalties, but not a replacement for them.

A church which is concerned about "keeping" will be just as vibrant in its concern for "finding." Both are its task assigned to it by our Lord.

M. L. K.

Common Sense in Maintaining Discipline

in the classroom but that "the application of a few rules of common sense makes the task comparatively simple." This statement expresses a truth which deserves to be pondered and put to test.

Recently a writer in one of the educational journals observed that there is no magic formula for maintaining discipline

An honest self-analysis has been helpful to teachers who felt that discipline in their classrooms needed improvement. The following questions may serve a teacher as a guide for a profitable introspection which will lead to more common sense procedures in maintaining discipline.

1. Do I control my emotions by remaining calm when an aggravating situation arises and by exercising good judgment and reason? Or do I exhibit my emotional unbalance by shouting?

2. Do I prevent disturbances and misbehavior by being vigilant instead of interrupting the instruction period by frequently calling pupils to order?

3. Do I demonstrate to my pupils the meaning of being prepared for their schoolwork by carefully preparing my lesson plans from day to day?

4. Do I show favoritism toward some of my pupils by allowing them greater freedom than others and thereby antagonize other pupils?

5. Do my pupils understand my motive for giving special consideration to the weak and backward among them to the extent that they will co-operate with me in helping their fellow pupils?

6. Do I show my sense of humor by laughing with my pupils when a humorous situation arises? Can I laugh at my own mistakes?

7. Am I reasonable in my requirements by recognizing the capacity of my pupils when I make assignments?

8. Did I explain to my pupils the purpose of the rules and regulations to be observed in and out of the classroom, and do I solicit their co-operation in observing them?

9. Do I lead my pupils to realize that transgressions cannot be tolerated but that they require correction or retribution?

10. Do I impress upon the consciousness of my pupils that their conduct in school and out of school is expected to reflect their efforts to lead lives of Christians?

The status of discipline in a school reflects upon the teacher. An honest self-analysis has helped many a teacher to improve the discipline in his classroom by being more sensible. In the words of the prophet, "Let us search and try our ways." (Lam. 3:40)

T. K.

"And gladly teach . . ." That long stretch of the school year which falls between Christmas and Easter and which is largely unbroken by any major vacations is with us again. It is during this time that a large share of the work of the school year is accomplished, and it is during this time that school routines become conclusively established. One of the major hazards faced by any teacher at this time is that the routine necessary for prolonged, effective work will become deadening because of its very monotony. The fervor which was generated so easily for Christmas and which will gradually rise during Lent and culminate at Easter has a tendency to slacken at this time. We who are attempting to nurture Christianity in

our schools face the danger of having, like Millay's clergyman, "a voice of honey" and "eyes of steel." What is even worse, we may "drone His humble Gospel to the proud."

A wise board of education chairman once remarked that unless a teacher impressed his pupils with his personality he had failed in his primary purpose. He went on to add that the teaching of academic subjects, necessary though these may be, could only be the starting point for a teacher whose main purpose is to train Christians, for the competent teaching of academic subjects is taken for granted. The most important part of teaching children, he felt, was that the teacher communicate to the children an attitude of love and devotion for Christ and His church.

Any alert teacher knows, of course, what a great effect such an intangible quality as personality has upon those who are taught. It is one of the assets which a good teacher uses, for he knows that it is impossible to eliminate or even to minimize the far-reaching effects which it has upon pupils. The teacher's attitudes tend to become the pupil's attitudes, and they are largely absorbed, not taught. Among the attitudes which children absorb is the mental stance of the teacher toward Christ, His church, and work in His church.

This, of course, places a frightening responsibility upon the teacher, for his attitudes will go far toward determining the attitudes of the church of the future. Much of what he teaches will be taught unconsciously and will be learned by those who walk by the light of faith. The faith of the teacher must burn brightly so that it may be a beacon for those who follow.

M. L. R.

JOHN or John? That is not the question!

Kindergarten teachers have spent an entire conference session on the question: Should the kindergarten children be taught to write their names with capital or body letters? Such a discussion should be noted as useless, pointless! Far better is it to discuss the bigger, broader question: Should children be taught to write (print if you prefer) in the kindergarten? Or what is the real purpose of a kindergarten?

Too many of our otherwise fine kindergartens have been teaching reading readiness, number readiness, writing readiness, with but one goal in mind: building a readiness by formal exercises, copywork, drill periods, and tests of the first grade. Horrors!

Subjects as such, inclusive of any formal "readiness building," are not taught in the kindergarten. Readiness is not a subject. The wisest of teachers cannot teach readiness; they can only guide and direct by setting up a rich environment in which readiness can develop and maturation take place.

Olga Adams of the University of Chicago says: "The kindergarten children sit too much, *keep quiet* too long, struggle with workbooks, and are under stress and strain." Keeping this in mind, a good teacher will not "teach" writing or any other skill, but will strive to make the kindergarten a place that fosters dynamic growth through the use of the large muscles and play

activities. She will not be concerned about getting children ready for skills to be used in the grades, but will help each child to realize fully his God-given potentialities.

If in his creative thinking and activities the child finds need to sign his name, the teacher will capitalize on this readiness — not before. Then the results may and can be crude, but they will be satisfying to the child in question. Let the child live! Let the child do what he is ready to do!

Capitalize!

Perhaps it is not amiss at this time to suggest that school principals examine existing practices carefully for procedures that might tend to push five-year-olds into six-year-old patterns beyond their limits of performance in many areas. They could assist our well-meaning, hard-working, able kindergarten teachers. Let's motivate, let's spark the children's interest and concentrate on what he needs *now* at this point of development and not on what he may need in the future.

JOHN or John is not important! It's why he wants to sign his name that counts, not how he does it.

MORELLA MENSING

What's the Score As a follow-up to the trite New Year's resolutions just made and perhaps already broken, perhaps it is not inappropriate to restate an old idea which, to this casual observer, seems to take on increasing significance each day as modern living becomes more complex. The operation of any organization, school, institution, system, or what have you is aided or hampered in its efficiency to the degree that it has an efficient communication system.

A good communication system is one which should enable at least the average, half-awake person to know what is going on around him at least most of the time. He should not be groping in the dark all the time. Naturally, there will always be some who garble the information, intentionally or otherwise, because of some other inadequacy. However, most of the people should know the score most of the time if the channels of communication are operating as they should.

What are we driving at? It occurs to us that many of our difficulties, many of our suspicions, and many of our intolerances, yes, even in an educational sphere, are frequently the result of purely not knowing the score of the game in which we are supposed to participate. (Granted, the analogy is not perfect, but the idea still has merit.)

Would the parents of elementary school pupils co-operate with a school's program better if they knew more about it in advance? Would they be less inclined to criticize if they were informed at least frequently by a more reliable source than the misconstrued words of a primary school child? Would a faculty work more intensely if the goals in the head of the administrators were in their heads too? Or would an even larger constituency, say a rapidly-growing church body, be more willing to understand, accommodate, and

criticize less if they were told more often in advance what lies just around the corner in the thinking and planning of the officials they have elected?

It can be most frustrating to be in the position too often of viewing events as accomplished historical facts or as pronouncements from above. Basic psychology, or even common horse sense, tells us that people are willing to "string along" if they can feel that they are "in the know." And we have already seen that good communication systems eventually pay for themselves. Darkness is frustrating; light kindles initiative and co-operation.

J. O. ROBERTS

Jumping the Gun Jumping the gun is a label given most frequently to the person who in some competitive event leaves the designated point of departure ahead of schedule. This may be deliberate in order to gain advantage, or it may be the result of wrong cues of miscalculated time reaction. The phrase "jumping the gun" has been applied to many and varied ways of gaining premeditated unfair advantage.

In the days when it became apparent that territories of Oklahoma would not all be needed for providing lands for displaced Indians, some of the remaining areas were made available to eager settlers. The plan used on several occasions was to race for a selected spot and stake a claim. Determined settlers lined up early at indicated places to make the dash at an appointed hour and minute and to race for the claim desired. Some, however, deliberately "jumped the gun," the starting signal, by gaining entrance secretly ahead of schedule. This may have been hours or days ahead of time in order to claim and stake out a choice location. Those who acquire their lands through such procedure were labeled "sooners," a term still in vogue with many identifications of the Oklahomans.

This pioneer practice is simply an illustration of another form of "jumping the gun" in order to gain an advantage.

"Jumping the gun" may also be practiced among colleagues intentionally or unintentionally. A colleague's action may stem from thoughtlessness and eagerness to accomplish a task, a goal, or an objective. We may chide the thoughtlessness, but we certainly commend the "eager beaver." Zeal to set out and go should find greater emulation among colleagues.

However, the deliberate jumping of the gun by individuals in the profession or among groups in general has little place among the educators. Such conduct we well know will lead to professional jealousy and unethical practices, and it is certainly out of harmony with constructive co-operative efforts.

Somehow, however, we must admire the "eager beaver," the person who is on his toes, ready to plunge into the activity at the earliest legitimate moment.

Would that the Lord gave us an ever-increasing number of laborers, lay and professional workers, who are on their marks eager to gain and do their work at His behest. "For surely the night cometh when no man can work."

M. J. MAEHR

A Re-evaluation of the Religious Memory Program of Our Lutheran Elementary Schools

WILLIAM ADAM

The consideration of the religious memory program of our Lutheran elementary schools is of importance to every teacher and pastor concerned. For as stewards of the mysteries of God we are responsible to the Head of the church, our Lord Jesus Christ, *how* we teach His Word. As servants of the Lord it is incumbent on us to teach God's Word as effectively as we can so that the pupils entrusted to our care will, as much as possible, receive immediate benefit from it and will have lasting value from it for the remainder of their earthly life and to all eternity. Does the memory program in our Lutheran elementary schools contribute to, or detract from, the effective teaching of God's Word?

Before we give further consideration to this question, let us first clarify what is meant by "the religious memory program of our Lutheran elementary schools." Since all learning involves the use of the memory, the entire content of the religious curricula of our Lutheran elementary schools might be called a religious memory program. But in the narrower sense we take it to mean the program of rote memorization of religious materials which we have. By "rote memorization" we understand "verbatim learning by repetition as contrasted with substance" learning. Our schools require rote memorization in various degrees. Maximum requirements for religious rote mem-

ory work include the entire Small Catechism of Martin Luther, all the 703 Bible verses, all the 331 questions and answers of the synodical Catechism plus supplementary Bible passages, 65 or more hymns, various prayers, the names of the books of the Bible, and other supplementary material.

As we contemplate this relatively large amount of memory material for a 13- or 14-year-old child and consider how much time is spent at home and in school attempting to fix it in the memory and in hearing memory work recitations, the question arises: Are we good stewards of our school-time and of the study time of our pupils if we insist on their doing such an extensive amount of rote memory work? Would not our pupils get more out of a period of religious instruction if less time were devoted to memory work and more time were used for the explanation of the subject matter and the application of it to the life situations of the child? What are the real purposes of the extensive rote memory work in our schools? Is the chief purpose to make a grand display of memory work on the day of examination for confirmation? Is there great carry-over value from memory work for the remainder of the life of the child? Is it true that learning Luther's Small Catechism and the entire synodical Catechism by memory is the most excellent preparation for the Christian life here and

hereafter? Or is the learning of the substance of the chief Bible teachings more effective and enduring than their rote memorization? What was Luther's attitude toward rote memorization and substance learning? What are the findings of psychological research as to the retention of materials memorized by rote and materials learned according to their substance?

In 1943 an evaluation of the memory program in our Lutheran elementary schools was made. A prospectus of the *Memory Book for Lutheran Schools No. 18* was submitted to all teachers in the Lutheran elementary schools of the Missouri Synod, and their replies were compiled by a committee appointed by Synod's Board for Christian Education. This *Memory Book* has been in use for the past 15 years. It contains a selection of 325 Bible verses from the synodical Catechism, 65 hymns or parts of hymns, and a few prayers.

In 1950 a *Teacher's Manual for the Concordia Primary Religion Series* was published by Concordia Publishing House. It has a section on doctrine and memory work for grades one, two, and three of our Lutheran elementary schools for each week of the school year. This book has been in use for eight years.

In 1953 a catechism, *Growing in Christ*, for grades four, five, and six of our Lutheran elementary schools was published. It contains Luther's Small Catechism, 232 Bible verses listed as "Bible Readings" under the 36 units. Each unit has one or two hymn stanzas, making a total of 46 stanzas.

A *General Course of Study for Lutheran Elementary Schools* was prepared in 1942 and published in 1943 under the auspices of the Board for Parish Education. This devotes 10 pages to religious memory work.

During the past year or two efforts have been made to replace this *General Course of Study* with a new *Curriculum Guide for Lutheran Elementary Schools*. On December 13 and 14, 1956, a workshop sponsored by the Superintendents' Conference and the Board for Parish Education produced a 75-page book, *Toward a New Curriculum Guide for Lutheran Elementary Schools*. It makes one statement on memory work: The "Curriculum Guide should give teachers direction [suggestions] regarding proper value, teaching, and use of memory work."

It should prove highly profitable for this group of Christian teachers to re-evaluate the religious memory program of our Lutheran elementary schools. It is the writer's purpose to lay the foundation for this re-evaluation; it will be up to the reader to make the actual evaluation in the light of this foundation and of his own knowledge, experience, and research. We shall now consider three subtopics:

- I. Objectives of Religious Memory Work in Our Lutheran Schools.
- II. Luther's Attitude Toward Religious Memory Work and Substance Learning.
- III. The Light of Psychological Research on Memory Work and Substance Learning.

I. Objectives of Religious Memory Work in Our Lutheran Elementary Schools.

The objectives of religious memory work in our Lutheran elementary schools must coincide with the objectives of the entire religious program of our schools, yes, with their prime purpose—to *further the Christian faith and life of the child*. This is set forth in 2 Tim. 3:15-17: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect [complete], thoroughly furnished unto all good works."

When the amount of the required memory material is too great for the ability of the child, when the material to be memorized is not explained beforehand, so that the child does not understand it well, when memory material presented to the child is far beyond his comprehension, when memory work is imposed upon a child as a punishment and as a consequence the child detests the Christian religion and perhaps the Lutheran school and the Lutheran Church, then the prime purpose of religious memory work, of the entire religious program, and of the Lutheran school has been defeated. The Christian faith and life of the child have not been furthered but severely damaged, to say the least.

Here are a few illustrations of the truth of this statement. A Lutheran

pastor says that he is very grateful for many blessings of his Lutheran elementary school training. But when he looks back at the great amount of religious rote memory work he was required to learn in a language which he did not understand, it seems like a horrible nightmare to him.

A consecrated Bible class teacher recently said that he appreciates many things about his Lutheran school training. But he would never want to go back to it if he would have to do all the memory work over again. "What good does it do?" he said. "You forget most of it in a short time anyway."

A short time ago a faithful Sunday school teacher said that when she went to confirmation instruction (she had no Lutheran elementary school training), she was forced to memorize not only all of Luther's Small Catechism but all the Bible verses and all the questions and answers of the synodical Catechism. This she considered not only unreasonable but even mentally cruel. Needless to say, she does not esteem memory work very highly today.

An uncle of mine who as a boy went to the state elementary school in Germany was forced to memorize all 176 verses of the 119th Psalm as a punishment. This, together with other abuses, so antagonized him against everything religious that he refused to have anything to do with the Bible or the Lutheran Church the remainder of his life.

An influential layman who has given over \$20,000 toward a new church building stated that if he can have his way his congregation will

never have an elementary school. He does not want the children to go through the torture of all the memory work he had to do when he was a boy.

Let this suffice to show that religious memory work should not damage but further the Christian faith and life of the child.

However, within this framework of furthering the Christian faith and life of the child specific objectives of religious memory work may be set up. The *General Course of Study* gives as an objective the "acquisition of a store of religious memory material adequate for the Christian's needs." This appears to be a good objective. But the questions arise: "What are the Christian's needs for religious memory work?" "Are these needs relative or absolute?"

The *General Course of Study* states, "A certain amount of it [memory work] is necessary today for every Christian 'to be ready always to give an answer to every man that asketh you a reason of the hope that is in you'" (1 Peter 3: 15). We do not agree that it is necessary to know memory work in order to be able to confess one's faith. This can be done in one's own words. Hence there is no *absolute* need for religious memory work. That is why, after adequate instruction, we confirm some feeble-minded people who are not able to recite the Ten Commandments, the Apostles' Creed, or the Lord's Prayer verbatim. And that is why we confirm many adults who know only a very small amount of religious memory material.

Rather is the need for memory material a *relative* one, related to the

use we will have for it at the moment and later on in life. Hence we hold that "a certain amount of memory work is '*desirable*' today for every Christian."

Regarding the *purposes* for which memory work is desirable the *General Course of Study* states: "Acquisition of a rich store of religious memory material is desirable for purposes of meditation and edification, prayer, admonition, comfort and consolation, confession of faith, instruction of others, effective statement of a point in argumentation, and ready and exact quotation of authority, or beauty of expression."

Religious memory work is desirable (1) for the individual Christian's own benefit and (2) that the individual Christian may benefit others. We may summarize the reasons for which religious memory work is desirable under five headings:

1. *Doctrinal*. — First, for the Christian's own faith and life it is desirable to know Bible verses, Luther's Small Catechism, etc., by memory. Second, that the Christian may teach others — children, young people, and adults in the home, church, place of work, or casually — he should know them.

Regarding this a layman wrote a letter to his pastor:

As a boy taking instructions from you I couldn't figure out why you insisted that we learn so many Bible verses.

Now . . . when I visit delinquent members . . . as an elder . . . the verses learned as a boy enable me to quote our Lord and Savior directly.

I can't thank you enough, pastor, for your firm patience in insisting that we lay up a vast treasury of God's Word. Though we may lose all else,

these passages remain with us until we are called home.

Thank you, pastor, thank you!

A member of your class of 1933.

(*Lutheran Witness*,
Jan. 28, 1958, p. 22)

2. *Devotional.* — First, for the Christian's own worship of God it is desirable to know Bible verses, Luther's Small Catechism, prayers, hymns, etc., by memory. This is particularly true in times of illness or adversity when he is not able to read or does not have access to religious literature. Second, that the Christian may more effectively assist others to worship God in conducting family devotions, devotions for the sick, devotions for meetings of church organizations, etc., it is desirable.

3. *Confessional-Polemical.* — It is desirable for a Christian to be able to quote Bible verses or Luther's Small Catechism verbatim when confessing and defending his faith. Let the Bible speak for itself.

4. *Evangelistic.* — In presenting God's way of salvation to the unconverted it is desirable for a Christian to be able to quote what the Bible itself says about man's sin, God's grace in Christ, etc.

5. *Cultural.* — It is desirable that the Christian himself enjoys the "beauty of expression" of memorized portions of the Bible, Luther's Small Catechism, prayers, hymns, etc., as well as that he imparts this "beauty of expression" to others. It is a mark of education and refinement to be able to quote appropriately gems from the Bible and other Christian literature.

II. *Luther's Attitude Toward Religious Memory Work and Substance Learning.*

What was Luther's attitude toward religious rote memorization and substance learning? We must bear in mind that Luther lived at a time when illiteracy among the people was common and spiritual ignorance among both the people and the clergy abounded.

In his "Brief Explanation of the Ten Commandments, The Creed, and The Lord's Prayer" of 1520 Luther says:

The ordinary Christian, *who cannot read the Scriptures*, is required to learn and know the Ten Commandments, the Creed, and the Lord's Prayer; and this has not come to pass without God's special ordering. For these three contain fully and completely everything that is in the Scriptures, everything that ever should be preached, and everything that a Christian needs to know, all put so briefly and so plainly that no one can make complaint or excuse saying that what he needs for his salvation is too long or too hard to remember.¹

In Luther's preface to "The German Mass and Order of Service," written in 1526, he says:

They should not merely learn to say the words [of the Ten Commandments, the Creed, and the Our Father] by heart, as heretofore, but with each part they should be asked questions and give answers, what each part means and how they understand it. . . . They should be questioned like this: What do you pray? Answer: The Our Father. What does it mean when you say, Our Father in heaven? Answer: That God is not an earthly but a heav-

¹ Holman, *Works of Martin Luther*, II, p. 354.

only Father who would make us rich and blessed in heaven. . . . (Holman VI, 174)

What did Luther advocate regarding the memorization of his Catechism? Here we should note that Luther began writing what we call his Large Catechism, which he called his German Catechism, before he started writing his Small Catechism. But the great need for a small book of instruction for the common people revealed by his visitation of the churches impelled him to interrupt the writing of his Large Catechism until he had written the Small Catechism. But both were finished and published in 1529.

In his Large Catechism Luther quotes "The Ten Commandments of God," "The Chief Articles of Our Faith," and "The Prayer, 'Our Father,' Which Christ Taught," and then he says: "These are the most necessary parts, which one should first learn to repeat word for word and which our children should be accustomed to recite daily when they arise in the morning, when they sit down to their meals, and when they retire at night." He then goes on to say, "Now when these three parts are apprehended, it behooves a person also to know what to say concerning our sacraments, which Christ Himself instituted, Baptism and the holy body and blood of Christ, namely, the text which Matthew 28: 19 f and Mark 16: 15 f record at the close of their Gospels when Christ said farewell to His disciples and sent them forth." After quoting these two Bible verses, Luther continues: "So much is sufficient for a simple person to know from the

Scriptures concerning Baptism. In like manner, also, concerning the other Sacrament, in short, simple words, namely, the text of St. Paul 1 Cor. 11:23f." Luther then quotes his own compilation of the words of institution similar to those in the Small Catechism and summarizes:

Thus we would have, in all, five parts of the entire Christian doctrine which should be constantly treated and required [of children], and heard recited word for word. For you must not rely upon it that the young people will learn and retain these things from the sermon alone. When these parts have been well learned, you may, as a supplement and to fortify them, lay before them also some psalms or hymns, which have been composed on these parts, and *thus* [italics ours] lead the young into the Scriptures, and make daily progress therein.

However, it is not enough for them to comprehend and recite these parts according to the words only, but the young people should also be made to attend the preaching, especially during the time which is devoted to the Catechism, that they may hear it explained, and may learn to understand what every part contains, so as to be able to recite it as they have heard it, and, when asked, may give a correct answer, so that the preaching may not be without profit and fruit. For the reason why we exercise such diligence in preaching the Catechism so often is that it may be inculcated in our youth, not in a high and subtle manner, but briefly and with great simplicity, so as to enter the mind readily and be fixed in the memory.²

Note that here Luther does not quote his explanations of the five parts of the Small Catechism nor advocate their memorization. What he stresses is the memorizing of the

² *Triglotta*, pp. 579—581.

Biblical texts of the four parts of the Catechism plus the Creed, but above all the understanding of them from instructions and sermons.

In his preface to his Small Catechism Luther writes:

The deplorable, miserable condition which I discovered lately when I, too, was a visitor, has forced and urged me to prepare [publish] this Catechism, or Christian doctrine, in this small, plain, simple form. Mercy! Good God! What manifold misery I beheld! The common people, especially in the villages, have no knowledge whatever of Christian doctrine, and, alas! many pastors are altogether incapable and incompetent to teach [so much so, that one is ashamed to speak of it]. Nevertheless, all maintain that they are Christians, have been baptized and receive the (common) holy Sacraments. Yet they [do not understand and] cannot [even] recite either the Lord's Prayer, or the Creed, or the Ten Commandments; they live like dumb brutes and irrational hogs. . . .

O ye bishops! . . . you insist on your human laws, and yet at the same time you do not care in the least . . . whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or any part of the Word of God. Woe, woe, unto you forever!

Therefore I entreat [and adjure] you all for God's sake, my dear sirs and brethren, who are pastors or preachers, to devote yourselves heartily to your office, to have pity on the people who are entrusted to you, and to help us inculcate the Catechism upon the people, and especially upon the young. And let those of you who cannot do better [If any of you are so unskilled that you have absolutely no knowledge of these matters, let them not be ashamed to] take these tables and forms and impress them word for word, on the people, as follows:

In the first place, let the preacher above all be careful to avoid many kinds of or various texts and forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc., but choose . . . and stick to one fixed form and manner and teach them, first of all, these parts, namely, the Ten Commandments, the Creed, the Lord's Prayer, etc., according to the text, word for word, so that they, too, can repeat it in the same manner after you and commit it to memory. . . .

In the second place, after they have well learned the text, then teach them the sense also, so that they know what it means, and again choose the form of these tables, or some other brief uniform method, whichever you like, and adhere to it, and do not change a single syllable, as was just said regarding the text; and take your time to it. For it is not necessary that you take up all the parts at once, but one after the other. After they understand the First Commandment well, then take up the Second, and so on, otherwise they will be overwhelmed, so as not to be able to retain any well.

In the third place, after you have thus taught them this Short Catechism, then take up the Large Catechism, and give them also a richer and fuller knowledge. Here explain at large every commandment (article), petition, and part with its various works, uses, benefits, dangers, and injuries, as you find these abundantly stated in many books written about these matters. And particularly urge that commandment or part most which suffers the greatest neglect among your people. For instance . . . you must urge well the Fourth Commandment among the children and the common people, that they may be quiet and faithful, obedient and peaceable, and you must always adduce many examples from the Scriptures to show how God has punished or

blessed such persons. (Ibid., pp. 533 to 538)

Note that here Luther advocates the verbatim memorization not only of the text of the five parts of the Small Catechism but also of his explanations thereof "or some other brief uniform method." But he does not advocate the memorizing of his Large Catechism. Rather he stresses the understanding of the Word of God and its application to the lives of the people. The Large Catechism and many examples from the Scriptures are to be used to promote this understanding of God's Word.

A final quotation from Luther. In a sermon preached on April 18, 1530, Luther stated: "Whoever is *able to read*, let him in the morning take a psalm or some other chapter in the Bible and study it for a while. For that is what I do. When I rise in the morning, I pray the Ten Command-

ments, the Creed, the Lord's Prayer, and also a psalm with the children. I do so because I wish to remain familiar with it, and not have it overgrown with mildew, so that I know it." (Ibid., p. 81)

Incidentally, "the Small Catechism, in the form in which we have it now, dates from 1531 to 1542. The parts on Confession and the Office of the Keys were added later. It is not yet certain whether Luther or his friend John Lang of Erfurt wrote 'The Christian Questions'. . . . 'The Table of Duties' was probably suggested by John Gerson's *Mode of Living for All the Faithful*, reprinted in Wittenberg in 1513. Probably Luther is not responsible for 'What the Hearers Owe to Their Pastors' and 'What Subjects Owe to Their Government.'"³

³ *Lutheran Cyclopedia* (1954 ed.), p. 177.

A FEW FACTS

— Eight gallons of water are needed to brew a gallon of beer.

— Ten gallons of water are needed to refine one gallon of gasoline.

— Fifty-five per cent of the water used for irrigation in the United States is uselessly applied.

— Of 451 major job categories listed by the U. S. Government, women have a foothold in 448.

— The average person spends at least 13 years of his (or her) life talking. On a normal day something like 18,000 words are likely to be used — roughly the equivalent of a book of 54 pages. In the course of a single year your words would fill 66 books, each containing 800 pages.

— The basement, which only a generation ago had a great future as the recreational and cultural spot of the home, is slowly disappearing. In 1956 only 40 per cent of all new single family houses had a full or partial basement.

— An hour's schooling under a trained teacher in a typical school system costs 33 cents.

— The number of unmarried mothers between 15 and 17 has increased 400 per cent during the past 10 years.

Christian Education for Today

A summary of some of the lectures and discussions heard during the Fourteenth World Convention on Christian Education, which met in Tokyo, Japan, in August 1958.

PAUL M. HEERBOTH

The Fourteenth Convention on Christian Education met in Tokyo, Japan, August 6–13, 1958, sponsored by the WCESSA (World Council on Christian Education and Sunday School Association). This convention enabled 5,000 professional and lay leaders in the field of Christian education to gather from all parts of the world to discuss the world situation as it confronts Christianity today. Although The Lutheran Church—Missouri Synod is not a member, it was represented there in an unofficial capacity in behalf of the Board for Parish Education.

A RESTLESS WORLD

Speakers from many lands referred to tremendous problems which the Christian Church faces today. It did not take long for the delegates to learn that not only one's own land, but rather the whole world is a restless one in which the older generation seems to have lost the way which the younger generation is groping to find.

MODERN CIVILIZATION VISUALIZED

A Christian leader from England illustrated the perplexity of the modern age in the following manner: One of Tokyo's art galleries recently displayed some modern paintings. Among them were three by a young Japanese artist which seem to reflect civilization today. The one painting showed this earth cracked in two, as it were, by an explosion. In the foreground was a small sign which said,

"Danger." Against the rock heaps in the background could be seen the shadows of dancers. Another painting showed the dead stump of a venerable old tree. To the left of that stump was a young tree, but without root. To the right of the stump was a young tree with roots, but that tree was upside down! The third painting showed a lonely man standing at the fork of a road. The road to the left led to the unforgettable mushroom of smoke, hovering over Hiroshima. The road to the right was crowded with long lines of unemployed walking on into the unknown.

THE SYMPTOMATIC "WHY"

Why is the world in the predicament in which it is? Many explanations were offered. It was pointed out that man by his own efforts has learned much. He has made many new devices for pleasure, convenience, profit, and for devilish destruction. As one put it: "New knowledge has cut man off from his past but has not given him confidence in the future." Others mentioned the following problems: nationalism, academic competition, job competition, demand for conformity to organization, low moral standards, fast pace of living, secularism, etc. These are all symptoms that something is radically wrong.

THE ANXIOUS "WHY"

The present world situation is one which affects not just some vague segment of the world's population far removed from one's own self. It is

a situation that has cut into the home and into the heart and soul of individuals in almost every community on earth. Life is so fast, so full, and so changeable that there is often a great gulf between adults and children. Social, political, and technological advances are so great that adults soon find themselves getting out of date. All this plus ever-increasing economic pressures have become a great strain on the unity of the family. The anxious "why" of many a person (though not necessarily expressed in words) is the cry of the age: "Why this loneliness? To whom do I belong ultimately? Where is my spiritual home?"

THE EXPLANATORY "WHY"

Under various headings the conference speakers attempted to explain the root causes to which Christian education must address itself. One speaker said: "Through the Renaissance *life in this world* became very interesting. That interest grew and grew. Thus humanism has become every phase of life *apart* from religion, even though at first it was saturated with Christianity. Dechristianized humanism is the most characteristic aspect of modern-day life, spreading beyond Western civilization and affecting every civilization on earth. This is non-Christian! What was once started inside the church has now become the environment in which we must live."

In the thinking of many people today "GOD" is man's own "inner force." With his own ingenuity and intelligence he has amassed powerful resources. He feels secure, yet afraid; free, yet in bondage. The ori-

gin of false humanism, it was fortunately pointed out by one of the speakers, is the fall of man into sin. By listening to the voice of the tempter man tried to become like God, knowing good and evil.

THE CHURCH'S ANSWER

It was pointed out that the Christian Church must not regard the turmoil of this torn world with fear. To do so would be to deny the power of the Gospel. The theme of the World Convention must become more pronounced, "JESUS CHRIST, THE WAY, THE TRUTH, AND THE LIFE." All earthly props and human endeavors have not helped man in his predicament. Only the Gospel of Jesus Christ can give the help that man needs.

MORE EDUCATION NECESSARY

No one can deny that the message of Christ has affected society and civilization. The Christian message of life, light, grace, and dignity in Christ has helped to create the demand for education, freedom, improvement of intolerable conditions. As one lecturer put it, "People want self-expression, self-esteem, recognition." It is the church's task to educate people to enable them to fulfill their wants on a spiritual basis. The Christian Church must be completely committed to the task of educating the whole man.

HOW THE GOSPEL HELPS

The three fears of man: meaninglessness, fate, and death are overcome by God's forgiveness, Christ's resurrection, and the promise of Christ's return in the flesh. This Gospel re-

habilitates the true dignity of man and equips him with a sense of community responsibility which issues from the mercy of God in Christ Jesus. "The church is not an extra of the Christian faith. . . . The religion of the Bible is social from beginning to end, and the new covenant includes all." In the community of believers man's isolation is overcome.

LAW AND GOSPEL IN CHRISTIAN EDUCATION

The Lutheran distinction between Law and Gospel was not too much in evidence at this convention. It was therefore refreshing to hear one speaker from Finland (a Lutheran) say: "Should Christian education be objective or subjective (Evangelistic)? Of course this problem must be dealt with in the light of the Bible. Christian education is just one form of preaching Law and Gospel. . . . The Christian is not only a nice man, but a new creature in Christ. Only the Spirit of God can make the change. However, we should educate the new man to become a nice man!"

CHRISTIAN EDUCATION MUST BE DYNAMIC

Various speakers very forcefully brought home to the convention that the church's mission is the most important thing happening in history. The church must not isolate itself nor yet dominate, but serve society as did Christ. "Every Christian should be to every man truly free but yet slave." One lecturer criticized that so often in the church people meet only on the surface of life. Deeper fellowship is needed, beginning in the home. "If

the parents have not time for their children, they must make time and open their homes for suitable playmates. Children need guidance in free-time activities to develop the proper sense of responsibility under Christian freedom." Another said: "The Christian religion is not a subject, but the truth of the whole life. All other subjects are parts of life and can be learned only if learned under God, who is the Sum of all knowledge. We must give this generation a large-enough view of God. Let us learn to think magnificently of God. Only knowledge learned through bowing the knees to Jesus Christ is true!" This same speaker summarized by saying, "We must teach this generation how to have conversation with God."

CHRISTIAN LITERATURE AND EDUCATION

The astounding growth of literacy in the world was referred to as being at the same time a great tool and a great barrier. The printed word can help to enslave and dominate the mind of man or it can make him free. For Christian education this presents a real challenge. Never before in history could the Christian message in print reach so many people. One speaker very succinctly remarked: "But rather than only produce literature our task is to train young people to read and see whatever they read with Christ—to learn what is good and to spot the devil! . . . Our world is not black and white, but gray—a color the devil thoroughly enjoys. We must train this generation to distinguish a truth from a half-truth, and the half-truth from a lie. . . . The

Christian teacher must look with young people at what they are looking and teach them to see with Christ."

GOALS OF CHRISTIAN EDUCATION

The future of the church lies with a trained laity. We must not merely gather Christians together to keep them safe. We must train them to assume leadership in their various associations. Only a committed church is a living church, one in which every member is leader to the extent of his talents. One speaker closed his presentation with the words, "Christ needs every man and woman today to win this generation—a glorious generation well worth winning, but only a real and living religion can do it."

CHRISTIAN EDUCATION AND MISSIONS

Over and over again the conference theme, "JESUS CHRIST, THE WAY, THE TRUTH, AND THE LIFE," was referred to with emphasis on the point that true education must equip a man not only so that he can be right with God in Christ, but so that also he can lead others into this relationship. The true goal of Christian education must be missionary in its outlook. Today there are more people to be evangelized in the world than when the modern missionary movement began. On the last day of the convention one of the last lecturers said: "Only one out of every four is at least a nominal Christian. The missionary task is just beginning. . . . Every single Christian congregation of every country should because it is Christian feel personal responsibility to the world. . . . We are ambas-

sadors of One who is above race, nationality, culture, language—who gave Himself for all in perfect love."

THE REMAINING TASK

As can be seen from the general tone of this article, a world convention of such huge proportions and with such varied backgrounds of Protestantism cannot in a few days do more than to alert, stimulate, and inspire people to become more dedicated to the lifelong task of Christian education. Theologically speaking, the convention was made weak by addressing itself too much to the problems in the world without recognizing the basic cause of these problems. Though there was mention of sin and fallen mankind, there was little or no mention of the dire eternal consequences of sin. Man must be told that he is lost and condemned to eternal damnation from which Christ is the only Savior. Without a proper awareness of this, it is no wonder that there is also little concern about the coming Day of Judgment and the end of this time of grace. Christian education does more than train man for a noble and unselfish role in society. Christian education must be eschatological in its whole outlook. This requires of every Christian educator, whether he be a trained specialist or a witnessing lay member, that he be sound in his theology, that is, completely loyal to God's Word, that he understand thoroughly the distinction between Law and Gospel, between justification and sanctification. Then in the power of the Holy Spirit he can truly preach, teach, and live the theme of the convention: "JESUS CHRIST, THE WAY, THE TRUTH, AND THE LIFE." This is our task.

Have You Tried This in Physical Education

HAROLD F. BROCKBERG

Activities in the field of physical education are both a means and an end in themselves. The total program, therefore, should consist of a wide range of activities which are often grouped into the broad areas of (1) story plays, (2) rhythmical activities, (3) games of low organization, (4) self-testing activities and stunts, (5) relays, (6) classroom games, and (7) athletic team games.

The time devoted to these activities depends upon the facilities and upon the children who are to be taught.

It is the writer's hope that some of the following suggestions may be helpful in organizing a program that will involve all pupils in a wide variety of activities.

1. Present story plays in the classroom, in the gym, or on the playground. Select dramatizations which use the big muscles of the body. A story play which involves gathering nuts or cutting a Christmas tree gives a child a chance to use his imagination while learning how to play and co-operate with others. In the use of story plays be careful not to tell the whole story first and then have the children act it; they will remember the first and last parts only.

2. In teaching rhythmical activities try starting with the basic fundamental movements (walking, jumping, skipping, and sliding) set to game conditions. For example, Mouse Trap can be used to stress a variety of locomotor movements which permit practice in starting and stopping with ac-

companiment. The game is played by having the children make a circle. Four pairs of children hold hands and make an arch, at each side of the circle for the rest to walk, skip, or slide through. When the music stops, those caught in the arches or traps make more arches for the circle. This continues until all are caught.

3. Have you tried elimination-type activities on a full-participation basis rather than on an elimination basis? Games such as Bird Catcher and Dodge Ball soon cease to be fun for those who are first caught or first hit. What is more, they segregate some pupils, do not give those who are most in need of practice an opportunity to develop necessary skills, and subject those who are caught first to illness caused by cold weather. Elimination-type activities, such as Bird Catcher, can be effectively played by using a point system and declaring a winner on the basis of the number tagged. Other winners may consist of those who were never tagged. Other elimination-type games, such as Dodge Ball, can be played on a time basis. One team would remain in the circle for a specified time while the other team would score points based on the hits they made in the allotted time. Teams then exchange places and thus give the other team opportunity to score points.

4. Use an achievement chart and a rating scale in the self-testing area. The former usually contains a list of the stunts or skills the children are currently practicing, arranged in or-

der of difficulty across the top of the chart. Class members are listed at the left in a vertical column. Each stunt is checked as soon as proficiency has been proved. This encourages self-directed practice in areas where it is most needed, and permits the child and the teacher to observe progress. The rating scale is a method of encouraging high levels of performance. Points are awarded according to the amount of ability displayed: One point for a good attempt that shows need for all-around practice, two points if there is some success but a need for work on such things as approach and take-off, three points for correct performance which lacks smoothness or balance, and four points for a skilled performance.

5. When presenting relays, use a scoring method which subtracts the number of fouls from the points earned. A team is not disqualified because a member commits a foul, but it is penalized for its infractions. Plan for variety in relays by introducing some that require equipment, some that require team work, and some that use skills already learned in self-testing activities.

6. When weather does not permit the program to be held out-of-doors and there are no other indoor facili-

ties, plan classroom games that will provide some physical activity. Rhythm and story plays can be used to advantage. In highly active games, children can be taught to skip or use giant steps instead of running. Bean bags, yarn balls, or blackboard erasers can be used in place of balls.

7. Are you having difficulty teaching offensive and defensive strategy to your intermediate- and upper-grade children? Four Square has become very popular in many areas because it requires little space, is easy to learn, and has the element of competition. Mark out a 12'×12' square and divide it into four squares. Number the squares and assign a child to each. The object of the game is to get to Square I and stay there as long as possible. The player in Square I bounces a soccer ball or volleyball in his square and then hits it under hand in a manner that will bounce it into one of the other squares. The player standing in the square into which it is hit must hit it under hand on the first bounce into some other square. The player in that square tries to hit it into another. Continue until someone misses or hits it out of bounds. The player who misses goes to Square IV while the others in the game move up one square.

Some of the schools' present activities are misplaced. Schools should not have the primary responsibility for driver education, character building, and personal hygiene. If other institutions fail to carry out their functions well, then society should devote its energies to improving the function of that institution rather than assigning the job elsewhere.

The truth, of course, is that the line of least resistance is to impose on the school because it is one institution that the public can dictate to. But this does not make such dictation sound policy.

ROBERT C. ANGELL, University of Michigan

Human Relations in Lutheran Schools

ALAN STEINBERG

The Montgomery, Ala., "protest," the more recent Little Rock crisis, and events within the Missouri Synod have served to confront us with the proposition that vast sociological changes are imminent in our nation and that perhaps equally vast ecclesiastical problems are facing our church. As American citizens we are concerned with the secular aspects of integration. The following comments, however, will deal particularly with the matter of integration as it affects the schools and teachers of our Synod. This article, besides endeavoring to present the purposes and functions of the Lutheran Human Relations Association of America, will focus its attention primarily on Negro-white relations.

It has been stated by some that "there is no problem" insofar as integration in our Lutheran churches and schools is concerned. While theoretically this may be true, it does not seem unrealistic to conjecture that the practical implementation of the Great Commission can benefit by objective thinking on the matter. Such thinking was done at the synodical convention at St. Paul in June 1956. The result was a resolution, part of which is here quoted:

Resolved 1) That all congregations of Synod regard all persons regardless of race or ethnic origin living within the limits of their respective parishes, and not associated with another Christian church, as individuals whom God would reach with the Gospel of His saving grace through the ministry of the local congregation;

2) That congregations operating in changing communities be encouraged to continue operations in those areas rather than relinquish their properties to other denominations. . . .

The implication of this synodical resolution for the Lutheran teacher should be self-evident. While Synod is an advisory body and does not possess legislative authority on the parish level, this resolution should not be interpreted as a face-saving gesture which echoes with the hollow ring of insincerity. At the St. Paul Convention our Synod took a stand on one of the most vital issues of our time; it should be expected that its congregations, teachers, and pastors do no less.

Some teachers may reply that for them the issue of integration is no more than academic. The nearest Negro, Puerto Rican, Mexican, or other minority group may be on the other side of town or 250 miles away. Even if this answer were to go unchallenged, it would bespeak a personal decision on the teacher's part. If he is to prepare young Christians for 20th-century living, he cannot stick his head into the sand and hope the minority problem will evaporate. It would, for instance, seem difficult to teach the Third Commandment, the Second and Third Articles, and Holy Communion without discussing race relations in at least one of these areas. The teacher simply cannot forsake his pupils to the obvious vulnerability of "ostrich Christianity."

To be sure, many Christians may

never face the problem of dealing with minority groups in their parish, just as they may never be confronted with problems of adultery or Masonry. Nevertheless, if such issues deal with Christian principles, the very purpose of a Lutheran school requires that such issues be discussed and that personal, God-pleasing decisions be reached.

But the "it can't happen here" philosophy is tenuous at best. With antidiscriminatory housing laws becoming more and more the order of the day, especially in major urban areas, the number of our Synod's churches and schools which can consider themselves "immune" is being markedly reduced. Of course a congregation may decide to *make* itself immune by closing its eyes and its doors to the minority group and directing the group to one of its "own" churches — Lutheran if possible, Protestant if necessary — but this solution, if such it may be called, is a stopgap measure. There is not a solution in such short-sightedness; rather, there is spiritual harm and public embarrassment frequently attending such attitude. The spectacle of a Missouri Synod Negro boy traveling five miles to confirmation class past a number of "white" synodical congregations is not one designed to make the angels sing praises.

The teacher in a Lutheran school may unintentionally find himself in an exposed position in the racial question, particularly if he is a principal or Sunday school superintendent. It has been the writer's experience that at times children of minority groups

will precede their parents into the parish picture through the parish school, Sunday school, or both. Consequently it is by no means unusual for the principal or teacher to be the minister in the parish to come into personal contact with a family of the minority group. Under certain circumstances this would present no difficulty. However, if a parish which believed "it can't happen here" unexpectedly discovers it can happen and is happening, it places its principal in an uncomfortable position.

There are times when anticipating a problem is the first step toward solving it. A resolution on race relations by the local board for parish education or by the congregation might prevent a real problem. If the question of school integration has not been previously and thoroughly discussed by the congregation, an application of a Negro child for admission into the parish school may result in a hasty rejection, and hasty decisions sometimes carry the unanticipated weight of permanency. We must keep in mind that the congregation is not here debating the future color of the classroom walls; it is considering souls and eternity. Classroom walls can always be repainted; souls cannot always be reclaimed. The congregation may have unconsciously joined the regiments of Satan rather than the armies of Christ. It may discover that it has been instrumental in sending a child to hell because the pigmentation of his skin was unacceptable, not to his Savior but to the parishioners.

The above should not be misconstrued as a plea to accept any Negro

child because he or she is colored. The Lutheran school is no more a reformatory for Negroes than it is for whites.

TWO SITUATIONS

Many of our white parishioners find it difficult to adjust to the trend toward integration even when their parish school accepts Negroes. The parishioners' upbringing, learning experiences, economic status, perhaps even their personalities, may complicate the teacher's problem. The teacher or pastor may be among the last to hear rumbles of discontent within the PTA or the parish. To further complicate matters, the presence of a few Negroes in a school may be conducive to complacency within a faculty.

The two situations — discontent on the one hand, complacency on the other — might be minimized by the use of foresight and realism. As to the first matter, discontent, it would seem only spiritually honest for the congregation, teachers, and pastors to be convinced that the Negro child is in the school because the parish realizes the child has a soul which is to be saved rather than because community or ecclesiastical pressure is being exerted. It is possible that even after the most thorough presentation not every parish member will accept integration as a Christian principle. There are those who may contend that regardless of the congregation's attitude the called ministers of the church have an obligation to carry out the injunctions of Scripture, and in communities where racial integration is accepted as a matter of course tedious presentation of the

integration problem (presentations which may create a climate more conducive to anarchy than to democracy) would appear unnecessary. Nevertheless teachers and pastors are dedicated to "the edifying of the body of Christ," and certainly discussion and explanation are aspects of edification.

The second issue, complacency, is concerned with what we shall term the "second wave" of Negro enrollment. It may happen that the first few nonwhites who enter our schools are followed in later years by a much larger group. This is quite naturally the case if the school is in an area into which the Negroes are moving in sizable numbers. It is perhaps not unreasonable to conclude that the gap between the arrival of the first Negroes and that of a sizable number could be as long as a decade. However, regardless of how much time is involved, be it one year or ten, a Lutheran parish might eventually be confronted with new spiritual and social considerations in the light of a growing Negro minority in church and school.

While an ever-increasing number of our schools have met and overcome a spirit of discontent, the writer feels that resting on our laurels may have unexpected consequences in time to come. In how many of our schools does the Negro outnumber the white? In how many of our schools are as many as 30 per cent of the children Negroes? In how many of our schools which were formerly "white" is the Negro in the majority? There may be few indeed. Nonetheless the changing patterns of American society may

cause many of our schools to undergo such transformations during the next 20 years.

THE LHRAA

How can these transformations be effected with the least possible friction and with maximum benefit to the church? In view of the extensive educational system of our Synod at least a partial answer ought to be found in the educative process itself. The Lutheran Human Relations Association of America is an organization worthy to be noted by any educator concerned with the race problem as it affects our church. Through the efforts of the association, particularly in urban communities, Lutherans of all races have come to appreciate the unity of church and society which can follow the elimination of man-made barriers. In local and regional meetings the difficulties experienced in our schools and churches are honestly faced, occasionally with remarkably positive results, and always to the spiritual benefit of the participants.

Within the framework of such organizations as the LHRAA the teacher and pastor will find a basis for personal growth in his attitude toward

the racial question. From its headquarters at Valparaiso University the association sponsors publications, speakers, bureaus, workshops, and annual institutes. Perhaps its outstanding function is the opportunity it affords for personal contact between racial groups within the church. The organization has also been a source of positive and helpful publicity for the members of our Synod. This publicity has aided in counteracting the impression that the body politic frequently outdistances the body of Christ in solving 20th-century problems.

Church historians and sociologists may someday view the third quarter of the 20th century as one of the pivotal eras in the history of American Lutheranism. But why — because of Lutheranism's success or because of its failure? The answer to that question, insofar as it relates to the integration question, may be found in synodical declarations, etc., but the places in which these problems will be resolved are our churches and schools, and the men who solve them will be the teachers, pastors, and laymen who recognize that the church must lead.

Why driver education? Well, let's see: Last year nearly 80,000,000 persons in the United States drove an average of 8,000 miles each; 68 per cent of all employed people use the automobile to get to work. How well they drive cannot be measured; but driver education can certainly assure some measure of skill in operating the automobile.

Growth is never a matter of simple extension, but comes through change, often unexpected change. The trouble is that if people get better off, they change their wants. The man who has eaten one hamburger doesn't eat six; he may switch to some other meat. The man who lives in a cottage doesn't live in six cottages. He tries a different kind of home. — DR. DAVID McCORD WRIGHT, McGill University, Montreal

A MEMO FROM MO

February 1, 1959

DEAR ERIKA:

I wonder. Is the practice of providing answer keys a symptom of our hurry-up, do-it-now-tomorrow-you-may-not-have-the-money-or-time age?

You know what I mean? The filler or feature page type of thing is a good example. Five questions about the presidents or about the planets. Three answers follow each question, but only one is correct. And down below comes the easy way out: "Go to (Z) Answers," or Turn to page 33 for the answers. But no peeking until you've tried real hard!"

But that's just the trouble. I do peek, and usually after not trying very hard. After all, I'm in the easy chair and the encyclopedia is 22 steps away, and besides it's so easy to flip over to page 33 and get it over with, fast.

My third grader is much the same way. The other week I bought her a crossword book. The acrosses and downs were not too tough. "Frozen water," "automobile," "Rover is a dog's _____" — that was about the speed. But, oh, what a struggle she had with herself. All because pages 116—120 had the answers. Time and again she'd be checking the work before the act rather than after. And when all the boxes were filled in she'd feel let down because she knew it wasn't really her work.

I guess this whole matter is simply a variation of an age-old theme: (1) *The Situation* — There's a job to be done. (2) *The Temptation* — To do the job in the fastest but often least beneficial way, perhaps even in the wrong or unethical way. (3) *The Result of Falling for the Temptation* — Job accomplished, but without much joy and satisfaction.

Now don't misunderstand. I'm not against doing a job the fast and easy way. After all, the wise man is wise partly because he follows the fast and easy way and thus gains time for half a dozen other adventures. All I'm saying is that not every fast and easy way is necessarily the best way, not in the long run at least.

And this has some implications for the classroom too. Just what do you do when a textbook or workbook has an answer key? Tear it out before distributing the book? Or leave it in, assuming that the pupil will use it, not abuse it? I may be wrong, but I usually operate on the assumption that the less temptation, the better. Thus very few answer keys go out ahead of time.

In any case here's a problem for you and your class:

How quickly can you find what is so unusual about this paragraph? It looks so ordinary that you would think that nothing was wrong with it at all, and, in fact, nothing is. But it is unusual. Why? If you study it and think about it you may find out, but I am not going to assist you in any way — you must do it without any coaching. No doubt, if you work at it for long it will dawn on you — who knows? Go to work now, and try your skill. Par is about half an hour.

Obviously after what I've said I could hardly give you the answer. You'll have to figure that out on your own. But I do want to share with you this little "Tribute to the Letter E":

It is never in war, always in peace, is the beginning of existence and the end of trouble. Without it there would be no meat, no life, no heaven. It is the center of honesty, makes love perfect, is the beginning of eternity, the end of time and space, the beginning of every end, and the end of every place. Without it there would be no writers, editors, or printers, nor even wives or children or preachers or teachers.

But there would be a

MO

Religious Education in the City of Berlin

OSCAR E. FEUCHT

During my five-week educational tour of Europe in the interest chiefly of adult education I was able to get a few significant impressions with regard to the religious education of children.

At the Johannesstift, the world-famous 45-building institution which was founded by Johann Hinrich Wichern (1808—81) in Berlin, I entered the special school conducted there by Rektor Peter Mueller. This school would compare with our own Christian day schools insofar as the religious instruction is central and the entire program is under the control of the church. It is the only one in Berlin of about 15 schools in West Germany which follow the so-called Jena plan more fully described in Peter Petersen's book *Der Mensch in der Erziehungswirklichkeit*. This is a form of group work where the children of three age levels work together, the older helping the younger and the younger learning from the older. The project approach is effectively employed. There is place here for handwork, for training in responsibility, and developing a sense of belonging together. It appears to me that in our own church we should be making some experiments with various educational theories, since we have full control and can make our own elementary education program creative and life-related.

My second experience was at the University of Erlangen, near Nürnberg, where I went into the public school classroom of 11-year-old girls

for the lesson in religion. It was taught by two teacher-training students (*Katecheten*); one told the Old Testament story of Elijah and the Baal prophets, while a second student applied the lesson to the life of the church in today's world and to resistance to false gods. After this one-hour period of instruction the teacher-training students withdrew to their own seminar and, under the leadership of Dr. Angermeyer, analyzed the presentation as well as the application. Some basic laws of storytelling and catechetical instruction were employed.

My third experience came to me in the Children's Chapel at Neuen-dettelsau, Bavaria, where a group of retarded children gave a special demonstration for a group of visiting pastors and Sunday afternoon visitors. This well-trained group made its very reverent presentation from the balcony with such spontaneity and strength of personal witness that the effect was unforgettable. It consisted of unison and two- and three-part harmony singing by the group, some stanzas by an individual voice, recitation of well-selected and well-correlated Biblical passages, parts of the Catechism, and choral reading of other sections. All formed a balanced unit on the way of salvation in Christ. It was a marvelous confession of the Lutheran faith and a remarkable demonstration of high achievement with children that are below normal in their mental gifts. A deaconess instructor was the leader.

It is, however, my fourth experience that I should like to write about in greater detail, namely, religious instruction in Berlin. There I had several meetings with Karl Bunke, who is superintendent of religious education both in the East and in the West sectors, and whom I had met eight years before when he was making an educational tour of America to learn more about our own Christian education system.

SCOPE AND ORGANIZATION

Since 1945 the board of education of the Berlin-Brandenburg Landeskirche has given Christian instruction in the public schools of Berlin in all sectors. The plan it follows is not identical with religious education in other sections of Germany. It was developed particularly for West Berlin and the so-called democratic or East sector under the political jurisdiction of the DDR (Deutsche Demokratische Republik). Greater Berlin is divided into 20 city districts (*Bezirke*) and 18 church circuits (*Kirchenkreise*). From 7 to 12 parishes form such a church circuit. Each circuit has an education committee with one full-time supervising catechist (*Kreiskatechet*). The board of education is responsible for the religious instruction in all public schools in Berlin and for the training of the catechists. Dr. Hans Lokies, the well-known *Direktor* of the Gossner Mission (India), is chairman of this board. The members of his staff are partly concerned with four district education committees, partly with the training of future catechists.

The child gets at least two hours

of religious education a week, and the teaching is done by 1,290 persons, 800 of whom are known as catechists, who go from school to school and class to class to give this instruction. Four hundred of them are public school teachers who double also as religious instructors, and 90 of them are pastors or *diakonen* who have special training in religious education. The teaching load of the catechist is usually 24 lessons a week. In addition the catechists make house calls on parents and have regular weekly meetings with their colleagues.

TYPES OF SCHOOLS

The school systems in the East and West sectors are not identical. In East Berlin they have *Grundschulen*, *Mittelschulen*, and *Oberschulen*. In West Berlin they have *Grundschulen*, three types of *Oberschulen* (practical, technical, and scientific), also some special schools — five *Gymnasien* (corresponding to our high school and junior college) and six Evangelical private schools.

The West Berlin school system receives the child at 6 (there are also kindergartens, which precede the *Grundschulen*). At 12 the child goes into one of three types of *Oberschulen*. Here, or earlier, they learn an additional language. At 15 the youth goes into the vocational branch if he wants to learn a trade. At 16 he may enter upon a program which may have as its vocational goal technical services, such as secretarial work. Or he may go into a school which emphasizes languages and sciences, such as mathematics and physics. It is only at 19, when he has finished

with such a school, that he may take an examination which will permit entry into the university.

RELIGIOUS INSTRUCTION IN THE SCHOOLS

Religious instruction is a subject introduced and taught usually by a catechist who comes into the classroom. There is, however, considerable difference between this type of teaching as done in the East sector and as done in the West sector. This religious instruction is possible only in the *Grundschule* (first to eighth school year) in the East sector. It is forbidden in the *Oberschulen* and in all vocational schools. One third of this religious instruction in the East sector is given in the schoolroom, but two hours after the school has closed. Two thirds of the instruction is given in church facilities. It can be given only afternoons. Frequently the facilities made available by the school authorities are not adequate. Both the school administration and the political forces are restrictive and unfavorable.

In the West sector of Berlin religious instruction is possible in all classes and in all kinds of schools. It is always given in the public schoolroom, usually mornings, proceeds according to plan, and is fostered by church and school authorities.

CONTRAST AS REGARDS ATTENDANCE

In the East sector in 1957 a total of 193 teachers gave the religious instruction in 2,889 classes, but only 40 per cent of the children of these classes participated. In West Berlin 1,034 teachers were active in 1957.

They taught 6,969 classes, and each week they gave 12,504 hours of religious instruction. In West Berlin 83 per cent of the children participate in the instruction.

The position of the teachers likewise varies between East and West. In the East the teacher of religion is completely isolated from the school and from other teachers. He is not permitted to enter the school during the regular school period. He can come into the building only at the time assigned for religious instruction. He receives no notices and help with regard to new students that have been enrolled. In West Berlin the catechist is in constant contact with the whole teaching staff of the school, participates in teachers' conferences, and receives the names and significant data regarding new students enrolled in the school.

	1956	1939
Total population of East Berlin	1,139,900	1,588,262
Total population of West Berlin	2,223,777	2,750,494
Total population of Berlin	3,363,677	4,338,756

TRAINING OF TEACHERS

To provide a working force for this task three types of training courses are available: a training college for catechists with a 2½-year program; evening courses four days a week for an entire year, especially arranged for persons 25 to 45 who are interested in becoming catechists; and eight evening school courses for assistant catechists. Public school teachers, many of whom also take over the religious instruction, get training for religious instruction in their teachers colleges or in special courses. Such

courses are also given at the university.

Those taking the evening course must pass a C-type examination; those taking the 2½-year program pass a B-type examination; and persons taking their work at a university or *kirchliche Hochschule* pass an A-type examination. In addition the teachers have a weekly teachers' meeting or workshop in all of their circuits. This is the *status quo* today of religious education in the city of Berlin.

The Germans also have a teacher shortage for religious instruction. This, of course, is especially pronounced in East Berlin, where in 1956 only 10 persons passed the examination and only four were appointed as teachers. In the same year 70 persons passed the examination in West Berlin, and 83 were appointed to religious education positions.

FINANCING THE PROGRAM

In East Berlin this comes out of the church tax and from two special collections, the *Opfergroschen* and the *Schulgroschen*, but there is no supplementation from the magistrates, nor are teaching materials provided. In West Berlin the church tax supplies 25 per cent of the moneys, the senate allows an additional 75 per cent and regularly makes additional subsidies for teaching materials.

PROBLEMS AND CONCERNS

At a Berlin Evangelical academy I met about 30 catechists. One must admire their devotion to duty. All teachers and their leaders recognize they have a very high responsibility and, with the help of God, are de-

termined to carry through under such trying conditions. They consider their task more than merely an assignment in education. It is to them particularly an assignment in Christian witness to the children of all Berlin. They are committed to the task of making the religious instruction as effective as possible also in the East sector as long as religious education is still permitted.

Political pressures are definitely against them. Yet they maintain a fine morale and desire to conscientiously transmit the basic doctrines of the Christian faith. A pastor of one of our Free Churches in Berlin gave me a few pages from an illustrated Sunday magazine published in the DDR. It showed two pictures. In the one picture a political leader of Sovietized Germany was making glowing promises for the future of the youth that would participate in what they call *Jugendweihe*, during which the young person takes the youth dedication oath. In the lower picture was presented a confirmation scene with a descriptive paragraph that was highly unfavorable and negative. The legends implied that the former would lead to success and the enjoyment of life, and the latter would lead only to unhappiness and failure.

In a brief visit to East Berlin I saw many city blocks still in total ruins, and here and there, high on the wall of such a bombed-out building, I saw not only grass growing but young trees. The wind or birds had carried the seed, and in 12 years a 12-foot sapling had developed. During this same period one generation of children has had its entire elementary

training and a few years of secondary school training under the philosophy of atheistic Communism. In another 12 years a second generation of children will have passed through the same process.

The pastors and teachers are operating against unbelievable opposition and anti-Christian pressures. If Hitler

already dechristianized the youth in his short regime, how much greater will be the spiritual destruction after 20 years under the Communist government in Sovietized Germany! All of this reminds us that the Christian faith could be almost extinguished in a single generation should the church fail in its educational responsibilities.

PEN SWIPES

<i>What They Write</i>	<i>What They Mean</i>
We're utilizing an extensive audio-visual program.	We're trying to rent three films, but they haven't arrived yet.
The human relations approach is paramount in our school.	The principal calls all teachers by their first name.
All teachers make provisions for individual differences.	Some teachers use two separate assignments — one for all pupils whose names fall in the alphabetical listing A to L, and another for those whose names are in the M to Z list.
Our citizenship-in-action program is now in full bloom.	Once a year pupils are asked to pick up paper and trash from the school grounds.
We have reoriented our curriculum to the hard realities of the space age.	A memorandum from the central office suggested that science teachers try to develop a new unit on "The New Age of Space" if they can squeeze it into the recommended course of study.
Our school construction program has been adjusted to the needs of our school population and the wishes of the community.	All multipurpose rooms have been eliminated from the building plans because a local pressure group raised a ruckus about these fancy facilities, which don't look like old-fashioned classrooms.

● Charles Koepke III, a science teacher in Stockton, Calif., says that a member of his profession must be as doubting as Thomas, as humble as Paul, as dedicated as the Curies, as well-rounded as Da Vinci, as exhilarated as Hillary on Everest, as awed as Beebe in the ocean depth, as versed in psychology as Freud, as serene as Buddha, as zealous as Mohammed. Also, he must be a person with a cause: A combination of Ghandi and Luther . . . Schweitzer and Goddard . . . with the vision of the Wright brothers . . . the desire for improvement of Dewey — all this and still — as human as Truman.

LUTHERAN EDUCATION ASSOCIATION

News of the workings of the LEA, an association of Lutheran educators devoted to the advancement of Christian education through:

LEADERSHIP

SERVICE

PROMOTION

RESEARCH

AM I A LEADER?

In February we honor two leaders of our nation. Our thoughts might dwell on our own leadership role.

All persons who are interested in the promotion of Christian training and learning will endeavor to lead. In order to lead, one must know why, where, and how. The WHY lies in the basic aims of Christian teaching — to teach Christ to the world because He told us to do this.

The WHERE lies in eternal life with Christ. The HOW is left to the men and women God chooses to be His messengers. Such messengers are found in all the teaching situations in our Synod — in many agencies and at many age levels.

Wherever one teaches he *can* be a leader. Anyone who is interested in Christian education will accept the full vision of the wide scope in the words "all nations." This means, for example, that a kindergarten teacher will also be interested in Christian high school teaching and learning. Surely each must have his special niche in which to carry out his Savior's command, but still understand and lead with wide vision.

NEW STYLE LEA CONVENTION

A new style of sessions for the LEA section at the annual convention will be tried this coming August 2, 3, and

4 at Valparaiso. Small study groups will deal with various problems of current interest in Christian education. With a leader, the groups of ten persons each will study and work toward possible solutions. It is entirely possible that future publications of the LEA may come from these study groups.

The topics are quite varied. Convention participants will sign up for a group in advance (first come, first served). No group will be larger than ten persons; so sign up early to make sure you get your choice. Some of the tentative topics are:

- Doctrine of the Word and Church
- Parish Consciousness
- In-Service Training
- Classroom Grouping
- Recognition and Development of Creativity
- Salary Schedules
- Psychology of Learning in Christian Education
- Foreign Languages
- The Teacher's Relationship to the Parish PTL
- Co-ordinating Secondary and Elementary Education
- The Woman Teacher in the Parish

There is still time for additional suggestions. If you feel inclined, write to suggest additional topics and leaders for those topics. Address: Lewis J. Kuehm, Chairman LEA Section of the '59 Convention, 5017 W. Warwick, Chicago 41, Ill.

WHERE HAVE I BEEN?
WHERE AM I GOING?

"Don't seem to be getting anywhere?" Maybe you're aimed in the wrong direction. Your LEA Board is aiming your group according to the objectives of the association. Each LEA member needs to be concerned with where he is going "educationally." A monthly report of membership is presented with the usual listing and representation something like this (as of November 1958):

Men teachers	1,044
Women teachers	428
Pastors	119
Lay people	58
Organizations	59

TOTAL	1,706

As you will readily note, about 80% of the LEA membership is the group of teachers. With this clientele in mind, your board members often reflect on the original list of objectives of the association, which are:

1. To assist the church in the PROMOTION of Christian education.
2. To STIMULATE the latent power of the church's teaching personnel.
3. To CO-ORDINATE and FUSE educational thinking.
4. To PRESERVE the precious heritage of the purity of doctrine through emphasis on Christian education as carried on in the various educational agencies of the church.
5. To PROMOTE the expansion of the Christian day school system.
6. To FOSTER greater interest in the establishment and support of secondary schools and higher educational agencies.

7. To ENGAGE in educational research.
8. To DISSEMINATE the results of research.
9. To PROMOTE and SUPPORT educational publications.
10. To ASSIST the church in the PROMOTION of Christian education in the home.

Do you, as an educator, subscribe to all of these as your aims? Should all of these continue to be the aims of the LEA? Have we seen the fulfillment of some of these aims to the degree that the LEA need no longer concern itself with such?

As an active member of the LEA, each of us should react to the past accomplishments and also help plan the future of our worthwhile association. Your comments and suggestions should be forwarded to our association president: Robert Schlesselman, L. C. W. A., Addison, Illinois.

A NEW BROCHURE

The promotion committee of the LEA Board has developed a question-and-answer type brochure to be used in telling the LEA story. Copies are available from the financial secretary at 7400 W. Augusta, River Forest, Ill.

The contents of the new brochure will inform prospective as well as present members. The purpose and organization of both the LEA and the NLPTL are described. A complete listing of all publications of the LEA is also included. Individuals will find this advertising piece of help in seeking memberships among faculties and parish boards of Christian education.

LEWIS J. KUEHM

CURRENT BOOKS AND PERIODICALS

The editorial group does not propose to abstract or review, but merely to supply descriptive notes which will aid teachers in selecting materials to meet their particular problems, needs and interests.

Listing of a title does not constitute unqualified endorsement.

Your public library will gladly co-operate in making many of the books available to you.

The prices listed are the current list prices.

Contributors: Harold I. Haas and Robert V. Schnabel, M. C. Pieper, John W. Klotz.

WHAT, THEN, IS MAN? (A Symposium of Theology, Psychology, and Psychiatry).
St. Louis: Concordia Publishing House, 1958. 356 pages. \$3.50.

The chief purpose of this symposium, prepared under the direction of the School for Graduate Studies, Concordia Theological Seminary, is to examine the concepts used in psychological sciences in relation to the Christian doctrine of man as received within confessional Lutheranism. The contributors, members of The Lutheran Church — Missouri Synod, are a well-known American psychologist who has extensive experience in psychological research and psychotherapy (Dr. Paul Meehl), a campus pastor with training in systematics and ethics (Dr. Richard Klann), a teachers-college professor of psychology with clinical experience (Dr. Alfred Schmieding), a seminary professor of pastoral theology (Dr. Kenneth Breimeier), and a medical-school professor and practicing psychiatrist (Dr. Sophie Schroeder-Sloman).

The task involves a brief exposition of relevant Christian doctrines, a treatment of basic psychological and psychiatric facts and theories, and (of central importance) a beginning at the conceptual analysis of the points of contact and tension between the two systems of ideas — such as determinism, Moral Law, guilt and original sin, forgiveness, mind-body dualism, materialistic monism, conscience, conversion. The work is neither a popular treatment of pastoral counseling nor a system of Christian apologetics. The authors accept the truth of revelation found in the Scriptures (as explicated by the Lutheran Confessions), and they take for granted the essential correctness of the validated findings of physiology, psychology, and psychiatry. From this viewpoint they canvass the possibilities conceptually available for accommodating the two belief systems. Problems are attacked at the level of Christian doctrine and belief confronting assumptions and belief systems of psychologists as scientists, and at the level of the theory and practice of psychotherapy in relation to Christian belief and pastoral care. The work is addressed to two audiences: professionally trained psychologists who wish to examine the implications of Christian belief for psychology, and Christians (particularly professionally trained pastors and teachers) who wish to examine the implications of current psychological theory and practice for their work as Christian leaders.

The work begins with a treatment of the Christian doctrine of man. It appears to have two purposes: to provide a brief exposition of basic Christian doctrines, and to compare these with the processes and products of rational-experimental inquiry. Some sections, therefore, deal with purely doctrinal themes — such as the scope and method of theology, man as a creature of God, the unitary person in revolt against God and under sin, the person and work of Christ, conversion and faith, the new creation and the nature of regenerated life, and the Christian hope. Other sections deal with those points at which Christian belief confronts philosophically and scientifically grounded alternatives — such

as Christian assertion vs. scientific faith, false accommodations of tensions, faith and logical necessity, freedom and determinism. The author exhibits courage in dealing with so many complex issues in such a brief compass. The doctrinal treatment, intended for orienting the non-Christian, should accomplish that propaedeutic purpose. The areas of conflict and the nature of tensions in the two belief systems are adequately pinpointed, at least for the purpose of establishing the frame of reference for the symposium. Since the issues require more extensive and intensive analysis, it is hoped that this commendable pioneer effort will be followed by others.

The philosophical presuppositions of psychologists are trenchantly analyzed. The methodological and empirical types of determinism are described as necessary assumptions if the study of human behavior is to be scientific. A third type, metaphysical determinism, is correctly identified as a philosophical extrapolation of the other forms of determinism. Two other basic assumptions of psychologists also are identified: materialistic monism and the truth-criterion of intersubjective confirmability. These presuppositions, whether valid or invalid, tend to be sources of misunderstandings and tensions between psychology and theology.

A treatment of man's biological nature attempts to spell out implications of the similarities and differences between animals and man, man's psychological needs and their relation to less clearly tissue-based motives, and human heredity—all in ways that are compatible with the Christian view of man's uniqueness while at the same time utilizing acceptable psychological concepts. Those psychologists who begin with the assumption that man is a type of animal and that all his behavior springs from basic biological needs will probably find cause to disagree, but it is difficult to see how a Christian psychologist can refrain from such a synthesis, although perhaps it needs to be spelled out in greater detail.

A reader with a reasonably extensive background in psychology will find the material on behavior rewarding. It is a very readable synthesis of the major psychological viewpoints of the nature of the learning process, drawing together most of the facts and theories concerning the acquisition of habits, expectancies, cathexes, and perceptions. More important for the Christian who is engaged in personal counseling is the extension of this material to provide a theoretical framework to account for the development of neurotic reactions and the unlearning of them through appropriate psychotherapeutic experiences. That the viewpoint presented ties together much of the data of psychological research with theories on the basis of which psychotherapy works, when it works, cannot be doubted. The reader should be advised, however, that there are other viewpoints on the origin and treatment of emotional disorders that do not use concepts borrowed from learning theory, and that the crucial experimental tests of these hypotheses remain to be done. One interesting note on the relation of psychological terminology to everyday language and theological terminology shows a marked influence of logical empiricism. Its burden is that one should not be surprised if psychological terminology does not readily handle theological concepts because psychological language is intentionally impoverished for scientific purposes.

A section on psychodynamics and psychopathology explains the nature of the major types of mental problems that come within the ken of psychiatry, clinical psychology, and social case work. The description suffers from an oversimplification produced by too brief treatment of the subject. For example, it is stated that sociopathic personalities show no evidence of possessing a conscience or of being able to develop one (p. 137). This is not at all a matter of common agreement. The nature of defense mechanisms and of "the unconscious," both derived from Freud, are briefly described, as are types of treatment of mental problems. The latter also suffers from oversimplification, e. g., when it is implied that psychoanalysis is used only with persons who cannot respond to the usual psychotherapy. (P. 146)

The account of the tensions between theology and psychology is incisive and might well have been the opening chapter. It focuses on the difficulties: ignorance on both sides, semantic problems (overlapping vocabulary), and complex conceptual schemes and terminology. It faces the genuine disagreements: ontological dualism vs. materialist monism. It identifies the irreconcilables: the scientist's paradigm of methodological skepticism. At the same time it is pointed out that there are some areas of noncontradictory relations of theology and psychology, that many incompatibilities are more apparent than real, and expresses the hope that linguistic analysis may ameliorate disagreements where the source is language formulations. One such attempt is made in dealing with conversion in terms of scientific determinism and naturalism, wherein the author strives to show that at least two scientific explanations of the conversion of Saul (on the physiological-psychological level) are not incompatible or inconsistent with the Scriptural account. How satisfactory this attempt is, is beyond the competency of the reviewer to judge. The difficulties cited above certainly come into play: ignorance, complex terminology, etc.¹

The nature of guilt and its relation to the production of neurotic symptomatology and spiritual life is investigated. The conceptions offered are thought-provoking and should help to dispel some of the confusion as to why neurotic behavior often continues even in devout Christians. The goals of the psychotherapist are compared with those of the pastor, and an attempt is made to dispel some of the concern a pastor might feel about sending a parishioner to a secular therapist.

In examining faith and personality, a variety of psychological concepts (needs, conflict, moral responsibility, hostility, resistance, defense mechanisms, frustration, emotional conditioning) are linked with theological concepts (man's revolt and flight from God, personal accountability to God, the meaning of illness for the Christian, conversion). While the writer has pointed out some important parallels, it also appears that some of them are at the expense of psychological terminology.

In coming to grips specifically with the question of the pastor as counselor, some reasons are suggested as to why parishioners might be reluctant to come to their pastor for help. The necessity for the pastor to maintain professional privacy is discussed. The treatment of the use of the permissive attitude is just a bit disconcerting if the impression is correct that the pastor can start out permissively but must abandon this role if the person proposes to engage in overtly immoral behavior. The possibility of seducing the person into freely revealing his impulses while he is under the impression that the pastor is using the information thus gained to threaten him, must be considered. The likelihood of the last state of that man being worse than the first, without anything being done for his spiritual welfare, is great. A complete answer to the problem cannot be presented here, but it would seem to involve "working through" the moral implications of the person's behavior from the start and not embarking on something the pastor cannot carry through to the end. The reviewer feels that the author evidences misunderstanding of the nature of the permissive attitude.

The reader who has followed this review thus far is doubtless aware that this is no easy book. In its very nature, it could not be. It is not an attempt to smooth over differences, but the authors are not willing to admit that some kind of *rapprochement* between psychology and theology cannot be effected. Nor is this a "practical handbook," although it does deal with practical as well as theoretical considerations. Hope is expressed, perhaps rather sanguinely, that philosophical analysis is *the* method to achieve such a *rapprochement*. It may be that there is somewhat more evidence of theological accommodation to science than the converse. And without a doubt the book would have profited greatly with better over-all editing — e. g., overlapping, duplication, are apparent — but perhaps that is in the nature of symposia. Nonetheless it is an important book, as significant in what it attempts and the issues it raises as in what it leaves yet to be accomplished

and answers still to be sought. It is not to be read casually. It is definitely addressed to the professionally well-informed in both "camps." But it should prove to be of distinct value and stimulation for Christian pastors and teachers, and to secular psychotherapists, with requisite concern and background, in confronting alternative beliefs and methods at a fundamentally conceptual level and in pointing out how such an approach can help to remove misunderstandings or reveal basic disagreements without suggesting either compromise or capitulation.

HAROLD I. HAAS

ROBERT V. SCHNABEL

EDUCATION

THE HISTORY OF MATHEMATICS. By Joseph Ehrenfried Hofmann. (Trans. from the German *Geschichte der Mathematik* by Frank Gaynor and Henrietta D. Modonick.) New York: Philosophical Library, Inc., 1958. xi+127 pages. \$4.75.

The original was not readily available to this reviewer, and therefore no comparison can be made as to the accuracy of the translation.

According to the author's own words, this little volume is a comprehensive view of the history of mathematics. The first two chapters give a rapid-fire review of the pre-Greek and Greek mathematics, bringing us up to about A.D. 500. The remaining three chapters, by far the major portion of the booklet, are devoted to a somewhat detailed study of the development of mathematics during the Middle Ages, the period of Humanism and the early baroque period.

The many formulas and the numerous historical events frequently crowded into a few lines require considerable concentration. However, the constant short references to historical incidents without sufficient elaboration make rather tiresome reading.

This is no book for the neophyte. At best, university students and professors would find it a welcome addition to their reference library.

M. C. P.

THE TRUE BOOK OF MORE SCIENCE EXPERIMENTS. By Illa Podendorf. Chicago: Children's Press, 1956. 47 pages. \$2.00.

The author teaches science at the Laboratory School of the University of Chicago. It is the second in a series of science books for the primary grades. The experiments described are all in the physical sciences. In this way it meets a real need on the primary level. Some of the experiments, however, are "read about" experiments. They call attention to observations which the child can make: the child cannot very well perform them. Most of the experiments described can be performed by the primary child. The experiments suggested deal with light work, inertia, ice water, and water vapor. The book is recommended.

J. W. K.

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Books for Children and Teen-Agers

Palmer Czamanske, Editor

Childhood lasts only a little time, and books are a very important part of childhood; therefore it is essential that those books should be the best.

ACKNOWLEDGMENTS

This department is financed by Concordia Publishing House as a service to parents, teachers, and librarians. The books have been selected and reviewed by a special committee of the Young People's Literature Board of The Lutheran Church — Missouri Synod: Palmer Czamanske and E. H. Ruprecht (Executive Directors), Lewis Klitzke, Renata Koschmann, Jack L. Middendorf, Adalbert H. Stelthorn. Editorial Assistant: Maurine A. Wittgren. Complete reviews appearing in quotation marks are taken from the *Bulletin of the Children's Book Center*, published by the University of Chicago Press, and are reprinted here with permission. Each of these reviews is followed by a dash, the abbreviation 8CBC, volume number, and page number. Supplementary references to other reviews in the *Bulletin* appear in boldface type below reviews by the committee and by contributors.

THE ELEMENTARY-SCHOOL LIBRARY, II

"There are three essential factors without which a school library does not exist: (1) the librarian [or teacher-librarian], (2) the book collection, and (3) the library quarters. Bookshelves in a classroom do not constitute library quarters, and schools with classroom collections only cannot be said to have real library service. Because classroom collections are limited in the number of books they can accommodate and are usually crowded for space, they cannot provide a real library experience for children. The ideal situation for any school is to have a centralized library, with provision for the circulation of books to the classroom. There may be a few books which will be located permanently in a particular classroom, but, in general, the classroom collection is fluid and changes as the needs and interests of the learning program require. . . .

"[The increase in the number of centralized libraries] is due, in some degree, to the growing awareness on the part of administrators and teachers alike that the success of the modern curriculum is dependent on well-organized school libraries. Adequate provision of materials is not enough. The materials must be well housed and must be handled by a trained [person] if they are to be used with maximum effectiveness by teachers and pupils."

— Alice R. Brooks and Mary K. Eakin, "The Elementary-School Library," *The Elementary School Journal*, January 1949, p. 253.

Gr. K-2
Ages 5-7

Anderson, C. W. **PONY FOR THREE;** illus. by the author. Macmillan, 1958. 47 pp., 7½ × 8½. Library binding. \$2.50.

Spot was a pony that was given to three children, Sally, Dougy, and Gail. They never argued about whose turn it was to ride, for Spot could carry all three at the same time. One day Spot hurt his leg while running in the pasture. The children took good care of him until soon he was again a pony for three. Although the plot is slight, children will look at the beautiful illustrations again and again.

The first sentence of this tiny review is practically the awkward first sentence of the book. (Deliberately almost-copied to indicate a quality of the book.) — When will C. W. Anderson and other writers, and reviewers, arrive at an understanding of the advantage of avoiding the passive voice?

Anderson's Other Pony Stories

C. W. Anderson has written several adequate pony books for young children. The stories are direct, and his drawings show knowledge of every muscle and every stance of the amiable pets.

Billy and Blaze (1936, \$2.00), *Blaze and the Gypsies* (1937, \$2.50), and *Blaze and the Forest Fire* (1938, \$2.50) tell the simple stories of a boy and his pony winning a silver cup, of the pony being carried away by gypsies and escaping, and of the boy riding Blaze to give an alarm. These three are suitable for children of ages 5 to 7.

On a slightly higher reading level, for ages 6 to 8, are *Blaze Finds the Trail* (1950, \$2.75) and *Blaze and Thunderbolt* (1955, \$2.50). The page size is 7½ × 9½. Especially for girls Mr. Anderson has prepared *A Pony for Linda* (1951, \$2.25), in which a girl shares top honors at a local show with another girl of the same name, and *Linda and the Indians* (1952, \$2.00), in which Linda and her pony play Indians. In *The Crooked Colt* (1954, \$2.25) a little girl befriends a colt that grows into a beautiful pony.

HORSE STORIES for children of ages 10 to 13 this department reviewed last October, page 99; for children of ages 12 to 14 in May 1958, page 455.

Gr. 2-4 Bulla, Clyde Robert. **OLD CHARLIE;**
Ages 7-9 illus. by Paul Galdone. Crowell,
1957. 82 pp. \$2.50.

"Twelve-year-old Bruce and six-year-old Pinky Todd live alone with their father on Garden Street. Each day when he goes to work Mr. Todd cautions Bruce to take care of Pinky, and Bruce does try. One day Bruce learns that the horse, Old Charlie, that he had ridden at camp is to be sold to a horse-meat factory. Bruce and Pinky set out to earn enough money to buy the horse, in spite of their father's warning that they will not be allowed to keep it in the city. They succeed in buying it, and then a neighbor comes to their aid by persuading her brother to keep it on his farm where the boys can visit it. A fairly simple story that will satisfy the needs of advanced second grade readers for a full-length book that they can read alone, and one that could be used as remedial material as high as the sixth grade." — *BCBC*, XI, 3.

Gr. 2-4 Bulla, Clyde Robert. **GHOST TOWN**
Ages 7-9 **TREASURE;** illus. by Don Freeman.
Crowell, 1958. 87 pp. \$2.50.

Ty Jackson's home was in Gold Rock, a ghost town. His hobbies were collecting rocks and riding his horse, King. His life was pleasant, and it was with deep regret that he learned his parents had decided to move because their grocery business was failing from lack of customers. A visit of pen pals from Ohio and the information from their great-grandfather's diary concerning his gold-scouting days in Gold Rock enable the youngsters to unravel a secret. They find a scenic cave rather than lost gold, and the cave brings sightseers and business to Gold Rock.

This book offers adventure coupled with plausible mystery. It has possibilities for remedial reading groups because the subject interest of the plot will appeal to children older than the children for whom the book was written.

Reviewed *BCBC*, XI, 91

Gr. 8-10 Cavanna, Betty. **STARS IN HER**
Ages 13-15 **EYES.** Morrow, 1958. 256 pp.
\$2.95.

Too young, too plump, and too scared, 15-year-old Maggie Page is a picture of typical teen-age gloom, as everything she attempts — singing professionally, getting along with boys, preparing schoolwork — seems to meet with dismal failure. But unexpectedly Maggie reaches down for her bootstraps; she sets out on her own, away from the shadow of a too-famous father. The result is this heart-warming story of how one determined girl rose above herself by courage and hard work to touch the stars she dreamed of. The author's introspective manner of writing heightens the very realness of Maggie, and her final emergence as a sparkling and grown-up personality will encourage and inspire any teen-age reader, plump or skinny.

Reviewed *BCBC*, XII, 28

Gr. 4-6 Credle, Ellis. **TALL TALES FROM THE**
Ages 9-11 **HIGH HILLS AND OTHER STORIES;**
illus. by Richard Bennett. Nelson,
1957. 156 pp. \$2.75.

This collection of 20 humorous folk tales from the North Carolina Blue Ridge country is excellent for reading aloud or storytelling to both old and young. Younger children will find this book easier to handle than Richard Chase's edition of *The Jack Tales* (Houghton, 1943, \$3.50) because the dialog is simpler and the stories are shorter. The hilarious solutions of the hill folk for their domestic problems will amuse even the youngest listener.

Subject heads: Folklore — U. S. || Tall tales

Gr. 6-9 Eaton, Jeanette. **AMERICA'S OWN**
Ages 11-14 **MARK TWAIN;** illus. by Leonard
Everett Fisher. Morrow, 1958.
251 pp. \$3.00.

Through this perceptive biography readers gain an understanding of Mark Twain as a child, man, traveler, and writer, and see how the personality of this man and the adventures of the characters in his books were determined by his boyhood experiences. The author, in vividly retelling Mark Twain's accounts of his own life in his variety of books, relates not only the story of a single boy but also the stories of hundreds of American boys in every generation and in

every section of our country. The biography lends unity to the heterogeneous characters in Mark Twain's books and may lead readers of *Tom* and *Huck* into other less-read, delightful works of the old master.

Subject head: Twain, Mark, pseud. of Clemens, Samuel Langhorne, 1835-1910

Gr. 7- Ages 12- Field, Laurence N. **FAMILY BIBLE STORY BOOK, OLD TESTAMENT**, 180 pp.; **FAMILY BIBLE STORY BOOK, NEW TESTAMENT**, 176 pp.; the two illus. by Lee Mero. Augsburg, 1957. Each \$2.00.

By means of 31 Bible stories from the Old Testament and 35 from the New Testament the author presents a chronological survey of outstanding events and important personalities for devotional family reading. The crisp, moving narrative is highlighted by apt imaginative illustrations. These many two-toned and black-and-white drawings emphasize important points and clarify concepts which may be strange to young readers. Maps and charts help readers to adjust to localities and historical times.

Reading the *Family Bible Story Books* should draw the family closer together and closer to God.

Subject heads: Bible. Old Testament — Stories || Bible. New Testament — Stories

Gr. 2-10 Ages 7-15 Garrison, Omar. **THE CHILDREN OF BIBLE TIMES**, 1958, 127 pp.; **JESUS LOVED THEM**, 1957, 133 pp.; the two illus. by Sam Patrick. Prentice. Each 7 $\frac{7}{8}$ × 10 $\frac{3}{4}$. \$3.95.

The artist and the author depict 70 children of Bible times (64 situations) in two ways — black-and-white modified head portraits of present-day children attired in historically correct costumes, on full pages, and brief descriptions of each character and of the part he played in the events of the Bible. Omar Garrison's concise comments provide provocative background which may well lead the readers to the original sources in Scriptures. Artist Sam Patrick's sensitive portraits make these characters seem as real as the children in our own neighborhoods. In the second volume the artist and the author present the friends, the followers, and the disparagers of Jesus: Mary the mother, the twelve apostles, Lazarus, Mary Magdalene, Herod, Pontius Pilate, the army cap-

tain at Capernaum, and 50 more. The artist picked his models from all walks of life, again clothing neck, and sometimes head, in the dress of Jesus' day. Mr. Garrison provides a straightforward account of the significant events of the subject's life and of his relationship with Jesus.

Though the reading difficulty of the two books seems to be that of the upper fifth grade, these are books to be read to, and to be read by, children of all ages.

Subject heads: Bible — Biography || Bible. New Testament — Biography

Gr. 6-8 Ages 11-13 Douglas, William O. **EXPLORING THE HIMALAYA**; illus. by Clarence Doore. Random, 1958. 177 pp. (Landmark). \$1.95.

To read this book is to join the author and distinguished explorer in living with Himalaya mountain villagers, in traveling with trading caravans over perilous mountain passes, and in climbing high peaks that few men have ascended. The author tells of the important expeditions that climbed Annapurna, Everest, Godwin-Austen, Haramosh, Hindu Kush, Manaslu, and Nanga Parbat, and of his own journeys in Tibet. Here is history and geography that should appeal to both girls and boys.

Subject heads: Himalaya Mountains || Tibet — Description and travel

Gr. K-2 Ages 5-7 Freeman, Don. **THE NIGHT THE LIGHTS WENT OUT**; illus. by the author. Viking, 1958. 48 pp., 6 $\frac{5}{8}$ × 9. \$2.00.

Thacher couldn't decide whether to be a pioneer or an engineer when he grew up. One night during a snowstorm the lights went out. The stove didn't work, the television set didn't work, and the radio didn't work. Then Thacher had a chance to be a real pioneer. He ate his stew from a kettle over the open fireplace, and he read a book on the floor in front of the fireplace, like Abraham Lincoln used to read. Then it was time for bed, and Thacher's electric train wouldn't run. That was when he decided he would have to be a 'lectricianeer when he grew up. The yellow, black, and white sketches add much to the book. The situation is a familiar one, and for that reason a child can identify himself with Thacher.

Reviewed BCBC, XII, 47

- Gr. 5-12 Leach, Maria. **THE RAINBOW BOOK**
 Ages 10-17 **OF AMERICAN FOLK TALES AND**
LEGENDS; illus. by Marc Simont.
 World, 1958. 320 pp., 8¼ X 11.
 \$4.95.

Everything about this book is large: large format, large print, large pictures, and large in content. The stories are divided into eight categories. The first section contains short biographical sketches of well-known folklore characters — intended perhaps to be book bait for further reading. The second section is state lore arranged alphabetically by state — the state flower, bird, nickname, and a few legends. Other sections contain stories about bad men, screams (scary tales), strange tales, and legends of American Indians. The excellent introduction, author's notes, bibliography, index, and content make this book an essential one for schools. The exuberant illustrations and the lusty tales for reading or telling make it a valuable addition to a family library.

Subject heads: Fairy tales || Folklore — U. S. ||
 Humorous stories || Tall tales || Reviewed
 BCBC, XII, 51

- Gr. 1-2 Minarik, Else Holmelund. **NO FIGHT-**
 Ages 6-7 **ING, NO BITING!** illus. by Mau-
 rice Sendak. Harper, 1958. 63
 pp. (I Can Read Book). Library
 binding. \$3.25.

A book by the author-illustrator team of *Little Bear* (reviewed May 1958, page 455). When Willy and Rosa bother Joan while she is reading, Joan says that they are like two little alligators, Light-foot and Quick-foot, who were always fighting and biting. Their constant quarreling almost got them into trouble with a big, hungry alligator. Beginning readers should enjoy this story within a story, which they can read themselves, and the old-fashioned drawings. Again, it is a book the sentences of which should be studied by all who write for young children.

Reviewed BCBC, XII, 71

- Gr. Pre-1 Paull, Grace. **FREDDY, THE CURIOUS**
 Ages 3-6 **CAT**; illus. by the author. Double-
 day, 1958. 29 pp., 10½ X 8½,
 paperboard cover. \$2.75. Pre-
 binding recommended.

A big yellow cat, effectively pictured, learns who lives in the deep hole under the leaves of the great hollyhock in the garden.

Paull's Farm Stories Gr. 1-3

Pancakes for Breakfast (1946, \$2.00) presents a rousing winter holiday with Ann and Peter on an upstate New York farm. Not only for pancake lovers. In *The Little Twin* (1953, \$1.75) the underdog (the little brother) triumphs. Tommy is too young to belong to the 4-H Club, too young to be trusted with a calf. But on 4-H Fair Day Tommy almost wins an award with Little Twin!

Subject heads: Cats — Stories || Maple Sugar —
 Stories || Farm Life — Stories || 4-H Club —
 Stories

- Gr. Pre-1 Marino, Dorothy. **EDWARD AND THE**
 Ages 3-6 **BOXES**; illus. by the author. Lip-
 pincott, 1957. 32 pp., 8½ X 7.
 Library binding. \$2.25.

What do little boys do with boxes? They hide things in them. One day in the hall Edward finds boxes of different sizes — one for each pet and a great big one for himself. Then Mother comes with clothing and pillows she had planned to store. Is she surprised!

- Gr. 3-6 Unnerstad, Edith. **THE SPETTECAKE**
 Ages 8-11 **HOLIDAY**; trans. from the Swedish
 by Inger Boye; illus. by Iben
 Clante. Macmillan, 1958. 211
 pp. \$3.00.

"Modern Sweden is the background for this story of a small boy who spends the summer at his grandmother's farm. Pelle-Göran was upset by his mother's long illness, but agreed to go to the farm and bring a spettekake to the doctor if the doctor would agree to make Mother well. The boy's adjustment to new surroundings, his eager curiosity, and his readiness to make new friends are told with warmth and humor. An honest and wholesome charm pervades the book — the people are real and their behavior is convincing, and the picture of rural life in Sweden today is informative. The translator has apparently contributed to the book the same care and good taste as has the author." —
 BCBC, XII, 55.

Subject head: Sweden — Stories

The committee gratefully acknowledges the contribution of reviews for the February issue by the following: Mrs. Mary E. Callender, Mrs. K. A. Kellog, Joyce Schreiber, Cornelia Feiertag, Mrs. Sena Kautz, Lois Siemon.

NEWS AND NOTES

OUR SEMINARIES AND COLLEGES

CONCORDIA SEMINARY ST. LOUIS, MO.

Department of Practical Theology. — President Fuerbringer announced the election of Professors Kenneth H. Breimeier and Arthur M. Vincent to the associate professorship. These men were installed January 14 at the seminary chapel during the regular convocation. The Rev. George Wittmer, President of the Western District of the church, performed the rite of installation, Dr. Richard R. Caemmerer, head of the department of practical theology, delivered the sermon, and President Fuerbringer acted as officiant.

Both of the newly elected professors hold important positions on the seminary faculty. Professor Breimeier is director of the seminary's far-flung field work program, teaches pastoral care and counseling, and was a member of the symposium which produced the recent publication of the School for Graduate Studies, *What, Then, is Man?* He has a Ph. D. from Northwestern University, Evanston, Ill.

Professor Vincent is director of public relations of the seminary, he teaches in the field of evangelism, and recently published a series of articles in the *American Lutheran* entitled "The Christian Witness." Professor Vincent has three degrees from Concordia, studied at Shurtleff and at St. Louis University, and has held the office of director of public relations since 1955.

Department of Historical Theology. — Dr. Arthur W. Klinck called attention to the progress being made in the preparation of *The Lutheran Historical Reader* to be ready for publication in 1960. This project of the department is under the supervision of an editorial committee, with Dr. Klinck, head of the department, serving as chairman, and Dr. Carl S. Meyer, secretary of the com-

mittee, functioning as editor in chief. Additional members of the committee are Dr. Neelak Tjernagel, River Forest, Ill.; Dr. A. C. Repp, the Rev. August Suelflow, director of Concordia Historical Institute, and the Rev. Marcus R. Kluender, Maywood, Ill.

Contributors to the *Reader* are: Dr. Thomas Coates, head of the department of religion, Concordia Senior College, Fort Wayne, Ind.; Dr. Robert R. Schultz, Valparaiso University; Prof. Everette Meier, registrar, St. John's College, Winfield, Kans.; Dr. Lewis Spitz, Dr. Erwin Lueker, Dr. Carl S. Meyer, and Director Suelflow.

Dr. Klinck also announced that the first section of Dr. Theodore Hoyer's church history has been completed. This first section covers the period "Christ to Constantine." The general church history being written by Dr. Hoyer came as a result of a resolution by the department of historical theology after a survey of some 20 Lutheran seminaries had revealed that no such project was contemplated by any one of them.

Department of Exegetical Theology. — Dr. Martin Franzmann, head of the department, has returned from sabbatical leave and has assumed his duties at the beginning of the second quarter of the academic year 1958—59. He reported that Prof. Holland Jones of the Old Testament section is currently studying at Cambridge, England. His work is in the prophet Isaiah.

Dr. Victor Bartling will leave for study in Greece in March of 1959.

Dr. Franzmann has nearly completed his college level *Introduction to the New Testament*. Also in preparation in the series of three publications is one by Dr. W. Roehrs and another by Dr. Raymond F. Surburg of Concordia Teachers College, Seward, Nebr.

Department of Systematic Theology. — Dr. Lewis W. Spitz, head of the department, reported that Dr. Arthur C. Piepkorn is presently studying in Geneva, Switzerland. His study concentration is research on Lutheran dogmaticians. Dr. Erwin Lueker,

head of the seminary's Correspondence School, is currently on sabbatical leave. He is working on three projects: a section of *The Lutheran Historical Reader* is being prepared by him, he is working on a Bible dictionary to be bound with our own Bible publications, and he is making revisions of the *Lutheran Cyclopedia*.

CONCORDIA TEACHERS COLLEGE RIVER FOREST, ILL.

Expanded Summer Sessions. — Concordia is expanding its summer session offerings for 1959 to 100 courses in the graduate and undergraduate levels. These courses will be taught by 60 instructors in the two summer sessions and the two workshop and seminar sessions.

The 1959 summer session offerings are an increase of 29 over the previous year. In 1958 there were 71 courses taught by 46 instructors.

The reason for the extended summer session is to make possible more and better teachers for the church in a shorter period of time. Formerly Concordia offered a maximum of 12 hours of credit during the seven weeks of the summer session. A student may now earn the equivalent of one quarter (16 hours of credit) during ten weeks of work.

Since 12 quarters of acceptable work are required for graduation, it is now possible to earn the bachelor degree in education in three calendar years by attending four quarters for three years. A graduate may now earn an M.A. degree in education in three summers instead of four.

Fifty-two of the courses will be offered in the first five weeks of session, June 14 to July 18. The second five-week session, July 19—August 21, 31 courses will be offered. Eight of these courses will be repeat, the same as those offered in the first five-week session.

In the first workshop and seminar period, July 5—July 18, six courses will be offered. Eleven courses will be offered in the second workshop and seminar period, July 19 to August 1.

These options are being provided by the college because not all members of a teaching staff in a congregation can absent them-

selves at one time without some detrimental effect upon the ongoing program of the parish.

More and more congregations are subsidizing the attendance of their teachers at the summer sessions for various reasons: (1) to improve the quality of teaching in their parish schools, (2) to assist their teachers in meeting rising certification standards.

In addition to the extended offering of the 1959 summer sessions, Concordia offers a wide range of courses through the services of its correspondence division.

CONCORDIA TEACHERS COLLEGE SEWARD, NEBR.

The Curtain as a Clearinghouse. — The Curtain, the dramatics club at Concordia, will be an exchange, clearinghouse, and gathering center for dramatic material which teachers and youth leaders in Lutheran congregations and high schools have found above average through actual use. Have you discovered and used excellent plays, pageants, speech choir selections, liturgical drama? If you send us a copy, we will read, evaluate, and give summaries.

As our fund of material and information grows, we shall be able to give additional information to those of you who write for help. There have been many such requests in the past, but the range of needs is so wide that often we had no adequate answer. We purpose to set rigid and high standards, examining religious tone, moral implications, artistic achievement, and suitability for the talents and available time of school and church groups. We are interested only in religious drama, defining it as "of, concerned with, appropriate to, or teaching religion."

CONCORDIA COLLEGE MILWAUKEE, WIS.

Sabbatical Absences. — Two members of the faculty will be on sabbatical leave during the second semester of the current school year. They are Professors Edward A. Jenne, chairman of the department of English and the fine arts, and Paul Zanow, member of the department of science and mathematics.

Professor Jenne will leave on April 14 for England and several countries on the Continent, particularly to visit libraries and universities. He will be accompanied by Mrs. Jenne and Natalie, a daughter who will gather material for her doctoral dissertation in music. Professor Jenne will devote the intervening weeks before his departure for Europe to private study in theology and world literature.

Professor Zanow will continue his studies at the University of Wisconsin in Madison. He will take courses in astronomy, geology, and atomic physics.

Professors Jenne and Zanow will be temporarily replaced by members of the instructional staff who have had a reduced teaching load during the first semester because of university studies. Professor Jenne has taught at Concordia since 1927, Professor Zanow since 1923. This is their first sabbatical leave.

Economics Lecture. — The third in a series of lectures on economics was presented on the college campus on January 12 by Glen Pommerening of Milwaukee. Mr. Pommerening, an attorney, is a member of the Wisconsin State Assembly. He spoke on "Government and Business." His address was one of five in an "Economics Forum" arranged by Prof. Paul T. Dietz and Ralph Rada, a Milwaukee investment broker.

English Workshop. — The annual winter workshop of the English Association of Greater Milwaukee will be held at Concordia College on February 21. Dr. Robert C. Schweik of Marquette University, president of the association, has announced that the workshop will deal with the problem of student writing. Discussion will be divided into the following three sections: "1. How to Measure Achievement in Student Writing: Commas or Context; 2. How to Get Students to Write: Compulsion or Propulsion; 3. How to Get Students to Write Better: Progress and Polish."

CONCORDIA COLLEGE ST. PAUL, MINN.

Concordia's President on Speaking Tour in Australia. — Dr. W. A. Poehler, president of Concordia, accompanied by his wife, departed for Australia on December 19. They

flew via Northwest Airlines, and their first stop overseas was Tokyo, Japan, where Dr. Poehler preached Sunday morning, December 21. Prior to their leaving, Dr. and Mrs. Poehler were honored by the faculty and staff members of Concordia College.

Dr. Poehler's activities include the following: preaching at Tokyo, Manila, and Hong Kong en route to Australia; delivering essays at the triennial convention of the Ev. Luth. Church of Australia in March; delivering essays at the pastoral and teachers conventions.

Dr. Poehler has been requested to examine the elementary and secondary school system of the Evangelical Lutheran Church of Australia and to make a report to its president, Dr. E. Hoopmann. Dr. and Mrs. Poehler expect to return to the United States about April 19.

CONCORDIA COLLEGE EDMONTON, CANADA

New Library Building. — Students and faculty are watching with great interest the construction of the new library building, now in its final stages. Slated for occupancy April 1, the building, to be called Guild Hall, will provide additional science classroom space, and faculty and administrative offices in addition to library facilities.

Choir in Christmas Festival. — The Concordia Choristers, a 45 voice mixed choir directed by Dr. Albert H. Schwermann, appeared in a Rotary Christmas Carol Festival with 45 other choirs of Edmonton and district in December.

ST. JOHN'S COLLEGE WINFIELD, KANS.

Campus Improvements. — The Board of Control has authorized the purchase of two additional properties bordering on the campus, for the future expansion of school facilities. The transaction for one property has already been completed.

By February 1, 1959, work is expected to begin on the new physical education plant authorized by the Board of Directors of Synod in November. The new plant will cost an estimated \$325,000. According to present plans the facility will be constructed

on the present athletic field at the corner of Seventh and College.

Expansion. — Trinity Lutheran Church, Winfield, is considering plans for the expansion of its parochial school into a four-room plant and for the addition of the seventh and eighth grades. A third teacher will be employed. The growth in school plans reflects a continuing vigorous interest in Christian education in the local parish and a desire to broaden the program of Christian education in the congregation. The additional facilities will provide extended opportunities for St. John's to use the school as a practice teaching laboratory.

President Called. — The Rev. Wilbert Fields, student pastor at Iowa State University, Ames, Iowa, has been extended the call to become the fifth president of Saint John's College. The Board of Electors met on campus on December 10 to select the new president. At the time of this writing Rev. Fields has not indicated whether he will accept the call. Dr. C. S. Mundinger retired from the presidency last June, but will remain on the faculty as professor of social sciences.

Mundinger Honored. — Dr. C. S. Mundinger was honored at a testimonial dinner by the Board for Higher Education and the college of presidents at the college of presidents' plenary meeting in Milwaukee on November 13. Principal speaker for the dinner was Dr. Walter Stuenkel, president of Concordia College, Milwaukee. Rev. James Manz, pastor of First St. Paul's Lutheran Church, Chicago, and a member of the Board for Higher Education, represented the alumni of St. John's. Dr. Walter Wolbrecht spoke on behalf of the Board for Higher Education. Dr. Alfred Fuerbringer, Concordia Seminary, St. Louis, served as master of ceremonies. The high point of the dinner was the presentation of an engraved scroll to Dr. Mundinger by Dr. George Beto, president of Concordia College, Austin, Tex., and chairman of the college of presidents.

Pre-School Orientation. — The faculty has approved a recommendation to hold a two-day pre-school orientation program for all new college students during the week preceding the registration of students in Sep-

tember. Last year's program, held during the week before registration, was judged a complete success by both faculty and students. The program has resulted in better understanding of school policies by students, better class attendance, improved study practices, and better integration of new students into student activities.

CONCORDIA COLLEGE AUSTIN, TEX.

Senior Weekend. — Preliminary plans are being made for holding a special weekend on March 13—15, when congregations from the area served by the college will send high school seniors who are prospective Concordia students to the campus. Serving on the planning committee for the event are four college students, four high school students, and faculty members Nielsen, Trampe, Goltermann, Bayer, and Beto. Included in the plans are various social activities, chapel services, scholarship tests, student entertainment, and information sessions.

Choir Changes. — In keeping with its policy to provide opportunities for as many interested students as possible to have experience in singing in a choir, the music department this year expanded the choir program to include four groups. The present organization includes the College Chapel Choir (selected group), College Choir (any college student), High School Choristers, and High School Freshman Choir. All four of the groups sing regularly in the chapel services in addition to their other performances.

CALIFORNIA CONCORDIA COLLEGE OAKLAND, CALIF.

Speech Tournament. — Concordia helped to host an all-day speech tournament for 40 high schools of the Coast Forensic League. While Instructor Herbert Schmidt was directing the debate section held at Concordia, the individual events of the tournament were being held at the local Catholic high school, Bishop O'Dowd.

Grants-in-Aid Gift. — At a special convocation in the chapel, Pres. Ernest Scaer was presented with checks totaling about \$5,000 for the school's grants-in-aid pro-

gram. Honored guests who made the presentations were: Gerhard A. Schudel, financial secretary of the Lutheran Education Society; Captain Harry Nelson, Lutheran Laymen's League representative; A. Sonnenberg, Alumni Association representative; Mrs. Marie Wilson of the Lutheran Women's Missionary League; and Leslie Stahnke, the local representative of the Aid Association for Lutherans.

BOARD FOR PARISH EDUCATION NEWS

National Defense Education Act. Arthur L. Miller, Executive Secretary of the Board, recently issued the following "Memorandum for Lutheran Elementary Schools and Lutheran High Schools on the National Defense Education Act":

The National Defense Education Act of 1958 authorizes something over one billion dollars in federal aid. The act concerns itself with the finding and encouraging of talent, with improving ways and means of teaching, and with the furthering of knowledge.

The October-November 1958 issue of *School Life* provides a comprehensive report on the National Defense Education Act. For schools not having access to this publication by subscription, single copies are available from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. (15 cents should be sent in coin to secure a copy).

The act has 10 titles as follows:

TITLE

- I. *General Provisions*
- II. *Loans to Students in Institutions of Higher Education*
- III. *Financial Assistance for Strengthening Science, Mathematics, and Modern Foreign Language Instruction*
- IV. *National Defense Fellowships*
- V. *Guidance, Counseling, and Testing; Identification and Encouragement of Able Students*
- VI. *Language Development*
- VII. *Communication Media*
- VIII. *Technicians for Defense*
- IX. *Science Information*
- X. *Statistical Service*

Most of the sections deal with state programs of education and are designed particularly to provide assistance and stimulation for improving public education. As citizens we applaud this opportunity to improve the educational program of the nation, and as educators we should have some acquaintance with the provisions of the act and the programs developed under it.

The act also has two sections dealing specifically with nonpublic schools. The purpose of this memorandum is to point out the provisions of the act related to nonpublic schools for the information of our educational leaders and to point out what is involved in taking advantage of these provisions if it is desired to do so.

TITLE III — *Financial Assistance for Strengthening Science, Mathematics, and Modern Foreign Language Instruction*

This title includes a program of *loans* to nonprofit, private, elementary and secondary schools for the acquisition of laboratory or other special equipment for science, mathematics, or modern foreign language teaching, and for minor remodeling of laboratory or other space suitable for such equipment.

Section 305 of the act reads as follows:

LOANS TO NONPROFIT PRIVATE SCHOOLS

SEC. 305. (a) The Commissioner shall allot, out of funds reserved for each fiscal year for the purposes of this section under the provisions of section 302 (a), to each State for loans under the provisions of this section an amount which bears the same ratio to such funds as the number of persons in such State enrolled in private nonprofit elementary and secondary schools bears to the total of such numbers for all States.

(b) From the sums allotted to each State under the provisions of this section, the Commissioner is authorized to make loans to private nonprofit elementary and secondary schools in such State for the purpose for which payments to State educational agencies are authorized under the first sentence of section 301. Any such loan —

(1) shall be made upon application containing such information as may be deemed necessary by the Commissioner;

(2) shall be subject to such conditions as may be necessary to protect the financial interest of the United States;

(3) shall bear interest at the rate arrived at by adding one-quarter of 1 per centum per annum to the rate which the Secretary of the Treasury determines to be equal to the current average yield on all outstanding marketable obligations of the United States as of the last day of the month preceding the date the application for the loan is approved and by adjusting the result so obtained to the nearest one-eighth of 1 per centum; and

(4) shall mature and be repayable on such date as may be agreed to by the Commissioner and the borrower, but such date shall not be more than ten years after the date on which such loan was made.

The Commissioner is reserving 12 per cent of each year's appropriation for such loans to nonprofit, private schools. The moneys will be available among the states on the basis of the number of persons enrolled in private, nonprofit, elementary and secondary schools in the states. From each state's allotment the commissioner will lend directly to nonprofit schools that apply to him. Such loans will bear interest at approximately 3½ per cent per year (this interest rate has not been definitely determined), and are to be repaid in not more than 10 years.

Comment: It is not clear to me how such loans would benefit either our elementary or secondary schools. If there were some kind of grant to the schools, even on a matching basis, I could see some benefit accruing from this provision of the act. I have tried to visualize both elementary schools and high schools benefiting from the provisions, but I can think of no specific instance in which such benefits would accrue. This provision is reported to you nonetheless, for it may be that there are unusual circumstances in some instances that would warrant making use of this arrangement.

On November 3—5, 1958, a conference was held at Michigan State University by the Council of Chief State School Officers. The purpose of the conference was to define standards of materials and equipment to be purchased by schools under Section 303 of this act dealing with state programs.

This conference developed a 42-page bulletin to serve as a guide to standards for material and equipment and to stimulate better teaching.

The Council of Chief School Officers has asked the State Department of Education to distribute these bulletins to all schools in their respective states in instances where they can and want to do so. Some of our Lutheran schools will undoubtedly receive this bulletin from their respective state departments. The Council of Chief State School Officers has indicated its willingness to distribute additional copies through our office. We are sending a copy of this bulletin to our District superintendents, to the chairmen of District boards of education, and to high school principals. Some additional copies are available from our office to principals of large elementary schools if they desire them.

At a conference held in Washington on December 2, 1958, to discuss the provisions of the act related to nonpublic schools we were represented by Miss Olinda M. Roettger, from the Washington office of our Public Relations Department. Miss Roettger noted from the discussion that schools desiring a loan would have to fill out an application form provided by the Commissioner. Application forms are to be ready shortly. It was pointed out that it would be desirable for nonpublic schools to get together to make some decision as to priority and also to suggest which schools might apply in the second, third, or fourth year.

It was further pointed out that loans may be requested for new programs using existing space and for new equipment. The loans may not be used for maintenance and repairing.

TITLE V — Guidance, Counseling, and Testing; Identification and Encouragement of Able Students

Sections 503 and 504 of the act read as follows:

SEC. 503 (a) Any State which desires to receive payments under this part shall submit to the Commissioner, through its State educational agency, a State plan which meets the requirements of section 1004 (4) and sets forth —

(1) a program for testing students in the public secondary schools, and if authorized by law in other secondary schools, of such State to identify students with outstanding aptitudes and ability, and the means of testing which will be utilized in carrying out such a program; and

(2) a program of guidance and counseling in the public secondary schools of such State (A) to advise students of courses of study best suited to their ability, aptitudes, and skills, and (B) to encourage students with outstanding aptitudes and ability to complete their secondary school education, take the necessary courses for admission to institutions of higher education, and enter such institutions.

(b) The Commissioner shall approve any State plan and any modification thereof which complies with the provisions of subsection (a).

PAYMENTS TO STATES

SEC. 504. (a) Payment under this part shall be made to those State educational agencies which administer plans approved under section 503. For the fiscal year ending June 30, 1959, such payments shall equal one-half of the amount so expended by the State in carrying out its State plan, and for the fiscal year ending June 30, 1960, and for each of the two succeeding fiscal years, such payments shall equal one-half of the amount so expended; except that no State educational agency shall receive payment under this part for any fiscal year in excess of that State's allotment for that fiscal year as determined under section 502.

(b) In any State which has a State plan approved under section 503 and in which the State educational agency is not authorized by law to make payments to cover the cost of testing students in any one or more secondary schools in such State to determine students' abilities and aptitudes, the Commissioner shall arrange for the testing of such students and shall pay the cost thereof for the fiscal year ending June 30, 1959, and one-half of the cost thereof for any of the three succeeding fiscal years out of such State's allotment. Testing of students pursuant to this subsection shall, so far as practicable, be comparable to, and be done at the

same grade levels and under the same conditions as in the case of, testing of students in public schools under the State plan.

The above program of testing and counseling applies also to nonpublic schools. In those states that have legal authority to test in nonpublic schools, the state educational agency will include those schools in its own testing program; in other states the Commissioner of Education will arrange for tests in the nonpublic schools in such a manner that students in both public and nonpublic schools are tested in comparable ways at the same grade levels and under the same conditions. In each State where the Commissioner arranges for testing in nonpublic schools he will pay the first year's cost of such testing out of the State's allotment; in the following three years he will pay only one-half of the cost. This means that nonpublic schools will have to defray the cost of one-half of the program for the second, third, and fourth years.

This matter was also discussed at the Conference which Miss Roettger attended. It was pointed out that the testing program will likely begin with the eighth or ninth grade.

Comment: It seems that this part of the program may provide worthwhile benefits to our Lutheran schools, particularly for elementary schools at the eighth grade level and for Lutheran high schools. It involves our teachers and principals in the search for talent and does provide some financial assistance in defraying part of the cost of the program.

Lutheran schools that wish to participate in the program must ascertain whether or not their state is authorized by law to pay for the testing of students in nonpublic schools. If the state has this authorization, presumably participation will be handled through the state educational agency. For states not authorized by law to pay for such testing of students in nonpublic schools, contact should be made with the Office of Education in the Department of Health, Education and Welfare, Washington 25, D. C. The chief of the Guidance Counseling and Testing Session is Dr. Frank L.

Sievers. School principals are encouraged to contact their District superintendents or the District Board for Parish Education for the latest action on this matter in their respective states.

PUBLIC EVENTS TO HIGHLIGHT VALPO CENTENNIAL

Fifteen principal public events will highlight the Valparaiso University Centennial celebration during the calendar year 1959.

The centennial opened formally February 1, when Dr. John W. Behnken, President of our Synod, spoke at the inaugural service in the new University Memorial Chapel.

An official Prelude to the Centennial — a nationwide television address by university president Dr. O. P. Kretzmann — will precede the official centennial opening.

The tentative schedule of major events of the Valparaiso Centennial!

Feb. 1 — *Inaugural Service*.

April 24 — *Centennial Founders Day Convocation* — the main academic event to which universities, colleges, and learned societies will be invited to send delegates.

May 10 — *Centennial "Te Deum" Service* — the main religious service of the year; the President and vice-presidents of the Synod, plus the presidents of the synodical Districts, have been invited to attend as honored guests of the university.

June 5-6 — *Alumni Seminar* — alumni and alumnae will be invited to return to their alma mater and student status for the two-day period.

June 6 — *Baccalaureate Service* — the evening before commencement.

June 7 — *Conferring of Degrees* — the afternoon of Commencement Day.

Sept. 16 — *Opening Convocation of the New Academic Year* — new faculty members and students will be inducted into the university family.

Sept. 27 — *Gloria Christi Chapel Dedication* — this chapel, at the east end of the University Memorial Chapel, is the gift of the University Guild.

Sept. 27 — *University Memorial Chapel Dedication* — the formal recognition of the building termed "the life and heart and soul of the university."

? — *Henry F. Moellering Memorial Library Dedication*.

Oct. 17 — *Centennial Homecoming* — the annual homecoming, with the added emphasis and significance of the centennial.

Oct. 18 — *Service of Remembrance* — the memory of Valparaiso men who died in the service of their country will be honored.

? — *Men's Residence Hall Dedication*.

Nov. 1 — *Reformation Day Service*.

Nov. 22 — *Service of Dedication* — this service will dedicate members of the university family toward a second century of service to God.

THE MAJOR EDUCATIONAL EVENTS OF 1958

(An informal selection by Ben Brodinsky, editor, the *Teacher's Letter*)

1. Congress passed the National Defense Education Act of 1958.

2. The United States Supreme Court rejected the request of the Little Rock school board for a delay in racial integration.

3. Arkansas and Virginia began the experiment of operating privately controlled schools in communities which had been ordered to integrate their schools.

4. Arthur S. Flemming, former president of Ohio Wesleyan University, was named Secretary of Health, Education, and Welfare.

5. U. S. Commissioner of Education Lawrence Derthick and a group of American experts on education visited the Soviet Union — making the first examination of Russian schools by Americans in four decades.

6. The U. S. Treasury ruled that teachers may deduct, when computing their Federal income taxes, those expenses which were incurred for extra education for professional growth.

7. The Rockefeller Brothers Fund published *The Pursuit of Excellence*.

8. Roger A. Freeman, an avowed critic of public school policies and practices, published *School Needs in the Decade Ahead*.

9. The U. S. State Department signed an agreement with the Soviet Union providing for exchanges of students, teachers, and professional workers in the arts, sciences, and other cultural activities.

10. The National Commission on Teacher Education and Professional Standards brought together those who stress subject matter and those who stress methodology in the education of teachers—and laid plans for greater co-operation between these two groups of educators.

DO YOU KNOW?

Room for More.—There were 33,000 vacancies in about 300 colleges and universities of our country which freshmen did not fill. Incomplete reports indicate that these same colleges could accommodate 28,000 more students than are registered for the second semester.

Brain Power.—Of the family heads in the United States, and there are 43.4 million of them, 39.9 per cent have had some training in an elementary school. 42.4 per cent have been in high school, and 16.4 per cent have had college experience.

No kids.—About one third of the 43.4 million families in the United States consist of only two persons.

Citified.—Nearly two thirds of the employed civilian family heads belong to the skilled and semiskilled class. About 10 per cent are in the professional category to which schoolteachers belong.

Dollar Differences.—The median annual income of skilled and semiskilled workers in the United States is \$5,210; that of professional and semiprofessional people is \$7,000. Teachers should remember that doctors and lawyers belong to this latter class.

There Is Room.—Are the colleges and universities filled? Some are. Many are not. There is still plenty of space available for qualified students. The enrollment

picture was distorted by multiple applications. Some high school seniors have applied for admission to as many as twenty schools. Colleges must bring this type of abuse to a hasty conclusion.

Back to Balance.—American education has survived the rush toward more science, math, and “space age” courses. Educators have reaffirmed their faith in a curriculum in which the arts and citizenship education retain a position equal to the utilitarian subjects.

A Hot Issue.—Merit rating of teachers continues to be debated. Ordinarily school boards are for it and teachers are against it. Teachers generally believe that it is a device which will be used to keep them on their knees rather than on their toes.

A Feud.—The National School Boards Association rapped the *Reader's Digest* for printing articles which stated that schools are unnecessarily elaborate and correspondingly expensive. This calls to mind a statement made by an eminent educator 30 years ago. He referred to the emerging high schools as clubhouses for adolescents.

Big Business.—About 45 million children, youth, and adults are attending school, college, or some organized course.

Going Up.—The average teacher's salary is now \$4,650. California ranks highest with an average of \$5,925.

Facts, Not Feelings.—Impressionistic “mood-and-feeling” writing in high school composition seems to be on the way out. The emphasis now is on exposition which requires students to get facts and organize them before writing.

Re: Science Tables.—In the June 1958 issue of LUTHERAN EDUCATION an article on how to build a portable science table was published. Since then the editor has received other suggestions as to how the problem of providing mobile facilities can be solved. If you are interested in buying a portable science desk, write to Royal Manufacturing Co., Inc., Clay and Meadow St., Richmond, Va., or Educators Manufacturing Company, P. O. Box 1261, Tacoma, Wash.